

VICTORIA AND ALBERT MUSEUM
DEPARTMENT OF ENGRAVING, ILLUSTRATION^s
AND DESIGN

JAPANESE COLOUR PRINTS

BY

EDWARD F. STRANGE

WITH 84 ILLUSTRATIONS

ERRATUM.

Page 13, line 1. *Delete* the words "the elder man"

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PREFACE

Since the appearance, in 1897, of my first book on this subject *Japanese Illustration* (London, G Bell & Sons), a great deal of additional information on the subject of the colour prints and their makers has come into my hands, which has necessitated the revision of some of the statements therein contained and the abandonment or modification of more than one of the conclusions to which the facts as then available had led me. This is especially the case in the account of the relationship between Harunobu and Koriûsai and between the artists named Hiroshige. In the former instance I have had to give up my theory in the latter it is now proved, to demonstration to have been correct in all essentials.

In the compilation of this volume I have had the valuable assistance of Mr R Kohitsu the representative of a family which for several generations has followed, in Japan, the hereditary calling of the professional art expert. He has kindly translated and collated all the Japanese published accounts of the artists of the Popular School, and so has enabled me to verify or correct the biographical accounts of them already given by myself and other European writers. The translations of titles of books and prints made by him for the Museum have also proved a most fruitful source of information, as have those previously done by Mr G Kowaki and Mr K Minakata for the same institution. I have to acknowledge, not only the kind personal assistance given me

by Mr Arthur Morrison but also the invaluable aid afforded by his writings on "The Painters of Japan" in *The Monthly Review* (1902), the most authentic and satisfactory essay on the subject of Japanese painting yet produced in any western country. The catalogue of the Hayashi sale and the exhaustive monograph by M. Rey on "Hokusai" have also been of great service. Lastly I am glad to thank Mr L. W. Michieletti of this Museum for his help in my study of the many thousand prints in that collection.

July 1904

EDWARD F. STRANGE

NOTE. Since the above was written Mr Arthur Morrison has published a valuable illustrated monograph with the above title¹ (1911) and further biographical information has appeared in the *Kokkwa* the publications of the *Shimbi Shin* and elsewhere. Mr H. Inada has given valuable assistance in connection with later additions to the collections which can now be seen on application in the Department of Engraving, Illustration and Design Room (71) and my colleague Mr A. J. Koop has kindly verified the transliteration of the Japanese names.

1913

E. F. S.

NOTE TO 5TH ED.—The text of this edition has been revised and a number of new illustrations are added. The Museum has since received many accessions both by purchase and especially by the important gift of the Japanese prints etc. from the collection of the late W. Alexander Esq. due to the generosity of the Misses Alexander.

1923

E. F. S.

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INTRODUCTION

A COLLECTION of Japanese colour prints may be made from either of two points of view. That of the amateur will be so chosen as to include good examples of each artist of importance more attention being paid to an adequate representation of his style whatever its intrinsic merits than to any other consideration and to the attainment of series of sets of work of this nature so complete as to include that of even the rarest practitioners of the art. Perhaps the most typical collection of this class was that of M. Hayashi* sold in Paris in June 1902. This contained a large number of prints by men whose names are seldom met with and many of whom are not represented at all in the Victoria and Albert Museum South Kensington. They belong to the earlier schools little or nothing is known about them and their work has small practical value for the student or designer. On the other hand the Museum possesses very large numbers of prints by later men who have not generally been deemed worthy of the attention of the collector. These prints are richer in colour than those just referred to they are filled with examples of costume furniture and all sorts of utensils and if they are inferior in absolute artistic merit they are of inestimably greater utility for these reasons to the designer the craftsman and the student of the applied

* Collect on Hayashi Dessins Estampes Livres illustrés du Japon (Sale Catalogue) Paris 1902

arts of Japan. While the endeavour has been to secure such examples of the use of the art as will explain fully its development and technique the greater part of the collection has been acquired for the sake of subject only and this is the explanation of the apparently overwhelming preponderance given to the work of artists of less than the first rank. One of the most amazing characteristics of the Japanese colour printers of the first half of the nineteenth century is their almost inexhaustible fertility of invention not in idea but in arrangement in colour scheme in details of pattern and accessories. Among many thousands of prints of this school which the author has examined he has found only a very few which possess any close resemblance to each other a fact of some note in view of the circumstances under which they were produced.

The collection then is essentially one to be used and not hoarded simply for the satisfaction of the curious. To the book-illustrator and especially the maker of posters it offers a superb series of examples of the proper use of line in conjunction with masses of flat colour of the effective placing of one or more figures in a panel of a disposition of the lettering signatures and seals which as a rule is inevitably right in short of composition which always implies due correlation of the various elements of the picture. The designer will find here an endless variety of pattern and combination of colour the latter almost always in good taste and practicable. For the student of the other arts of Japan there are illustrations of architecture of domestic interiors of arms and armour of lacquer metal work musical instruments and details of dress and articles of personal adornment all set forth in such a way as to show not only their form but their daily uses. And lastly the sociologist can study in these prints much of the daily life of the people more particularly of the lower orders.

of what one might call artistic heredity. The relations between master and pupil were to a great extent those of father and son. The master not only taught his pupil but as a certificate of merit transmitted to the latter his name either wholly or in part. The artists were of good social standing and held definite rank in the retinues of the Mikado and of the great nobles for whom they worked. The common people, the artisan, tradesman and peasant classes had in old days no pictorial art of their own. The development of an internal movement to supply it produced the work with which this volume deals.

The relation of the designers of colour prints to printers of higher degree is by no means easy to make clear to European comprehension. The former were indeed painters—a fact which has not been too widely grasped hitherto. They had little to do with the process of reproduction of their designs beyond supplying the drawings and indicating the colour schemes. In their more exalted moments they painted as did their brethren of better rank. And it is curious and enlightening to note that such few references to them as can be found in Japanese critical writings on art almost invariably relate to this portion only of their work, a phase hardly known to many collectors of their colour prints. The Japanese writer ignores the latter, the mere pot-boiling of the artist's life and recognises but the pure brush work which showed forth his more serious efforts and aspirations. Of those later men whose painting was unimportant we find practically no biographical or critical record.

It must then be understood at the outset that painting was the business in life of the best of the artists. The engraving and printing were each done by separate craftsmen, possibly during the best period under the supervision of the artist though there is no definite

evidence to support that theory and some indications exist to the contrary. The artists are not known in any single case themselves to have cut or printed their drawings. Many of them indeed produced enormous numbers of designs for prints but the extent of their output in this direction will not be astonishing to anyone acquainted with the extraordinary facility possessed by the Japanese draughtsman and the small demand made on his imaginative faculties by this part of his work. On the other hand it is certain that the leaders prided themselves chiefly on their painting and it is probable that all practised that highest form of their art whenever they had the opportunity.

Now Japanese painting of the higher order is not a mere formless exotic of culture. It has developed on lines which allow a more accurate classification than does the art of any European nation. The style and method of drawing of the Japanese artist enable him to be placed exactly in the precise school to which he belongs. If he has a mixture of two styles the characteristics of each will be present. And these schools are so wonderfully conservative and so clearly delimited that at the present day each has its followers faithful and easily recognisable as in the sixteenth century. The one element of chaos has been that arising from the imperfect assimilation of European taste and methods on the part of fortunately only a few painters.

Japanese painters are classified under one or the other of the following schools—Buddhist, Tosa, Chinese, Kano, Shijo, Ukiyoe and a few others of less importance. All the designers of colour prints belong to the Ukiyoe (*Mirror of the Passing World*) School a group which has taken its name from the nature of the subjects generally but not invariably depicted by it. The student is warned against jumping to the conclusion

however that this choice of subject furnishes the only ground for the classification. That rests all on as has been pointed out above a characteristic style and method of technique. Artists of several schools have at times chosen subjects from the same source but it is the style and not the subject that rules the Japanese as any other sensible system of grouping painters.

The historical origin of the Ukiyoe School has been the subject of a good deal of misstatement and confusion until quite recently when it was cleared up and authentically set forth for the first time by Mr Arthur Morrison*. Its founder Iwasa Motabai (or Motahai) was of good family the son of Araki Murakuge Danyo of Itami in the province of Settsu who killed himself as a consequence of an unsuccessful struggle with the great Nobunaga in 1579. Motabai then a child was saved by his nurse and after the death of Nobunaga obtained some sort of office in the train of the latter's successor Nobuo receiving some lessons in painting from a former retainer of his father. Slugging a pupil of Kano Sōtatsu. Later on he studied for a short time under Tosa Mitsunori but he was essentially a self trained artist in whose work more of his own individuality is seen than of the methods of either Kano or Tosa School. Motabai rarely put his name to his paintings. He is said to have pursued his art like a true artist for its own sake and to have held in contempt that general approval from his inferiors which we should call fame (Morrison). He was employed to a considerable extent by the Shogun Iyemitsu and died when executing a large order for decoration of screens etc. which were to form part of the dowry of Chiyohime the daughter of Iyemitsu. His death took place at Yedo on the 23rd day of the 6th month of the year 1650 at

* The Painters of Japan. In *The Monthly Review* November 1902

degree was sent to Rome bearing valuable presents of the art work of the country. It returned after some years bringing in exchange a variety of art objects associated with Christianity, and accompanied by a new group of missionaries.

Now, it is worth while to point out in the first place that the European art of so called *Chiaroscuro* engraving is in all essentials identical with that of Japanese colour printing. It was largely in vogue during the period of the Japanese Embassy to the Pope and its subjects were to a great extent of a religious nature. Nothing is more probable than that prints of saints and similar subjects should have been among the objects brought home by the Ambassadors from Italy. The extermination of the Christians which took place in the seventeenth century and the destruction of all that could be discovered and identified with them would be a sufficient reason for no imitations—even of the process—being attempted for a long while. But we know that that destruction was not complete and that Christian tokens have survived even until our time*. It seems therefore not entirely vain to point out that the accidental sight of one of the Italian colour prints may have suggested the process to the Japanese at a time sufficiently remote from the reaction against Christianity for it to have been safely followed up. Some of the gifts brought from Rome are now in the museum at Nara whether these include prints the author is unable to say. But in the hope that further research may throw a light on this theory now advanced for the first time—he has considered it advisable to point out the possibility and so give an indication of one direction in which future investigations may be carried on. At the same time

* The Museum possesses a painted Japanese screen of the 16th century representing the arrival of a Portuguese ship which is being welcomed by Jesuit Fathers.

II

THE TORII SCHOOL

The one man from whose influence sprang the whole art of colour printing was Hishikawa Moronobu, the son of a celebrated embroiderer, Hishikawa Mitsutaki,* from whom in youth he learned both his father's handicraft and the art of designing for it. He was born at Hoda, in the province of Awa, in 1638, and in early life worked in the same province. He soon moved to Yedo, however, and there studied the methods of the Tosa School of painting but quickly abandoned these for the style of the new Popular School taking the artist name of Kichibei. As Mr Arthur Morrison points out "Traces of his education in embroidery design and in the Tosa style of printing are visible in most of his work, particularly in that of early date but presently he fell under the influence of the great Kanō painter, Hanabusa Itcho and henceforth we see distinct traces of the Kano manner." Moronobu was then a punter of no mean rank but it is his power as a designer for wood engraving that concerns us on this occasion. He illustrated a large number of books (nearly thirty dating from 1659 to 1695 were sold in the Hayashi Sale of 1902), and what is more to the point produced the first broadsheets known. So far as printing goes these were made from one block only and the strong simple line superb composition, and masterly massing of the black and white give them a rank in the history of the wood cut which has hardly yet been fully recognised. His decorative treatment of flowers is singularly able, and

* Or Kichiyemon Michishige (Tajima)

his pattern—each suggested and judiciously placed—often conveys a surprising effect of richness of texture. Moronobu's prints were often coloured by hand in two or three elementary tints. His subjects are generally either historical or illustrations of the amusements of women. In his old age he became a professed recluse shaving his head and taking the name of Yuchiku. He died in 1714* in the seventy-seventh year of his age.

Moronobu's best pupils Morofusa, Morohime and Moronaga are variously termed sons and brothers. The Havashu collection contained a print by the first named as well as examples by Moromasa, Ichikawa Riusen and Riuhu and Kwagetsudo Yautomo all in the same manner and of about the same period.

From the tinting of prints by hand to the printing of them in colour was an easy transition and common tradition ascribes the first use of the latter to an artist named Kiyonobu who died on the 28th day of the 7th month A.D. 1709 aged 66. His personal name was Torii Chobei. He lived first at Kyoto and then at Yedo where he made a reputation for painting posters for the exteriors of the four chief theatres of the Shogun's capital. Indeed the Japanese say that the bold lines and simple style of the Torii School founded by Kiyonobu are derived from this work of his but as a matter of fact the same characteristics are found in that of several of his contemporaries.

The statement that Kiyonobu first made colour prints in the ordinary sense of the word cannot yet be supported by reliable evidence. Probably the prints signed with his name are by one of his successors†

* *Magazine of Japanese Art* Vol. V and Havashu Catalogue p. 19. This gives 1635 as the year of his birth. Tajima suggests 1694 as the date of his death.

† Banyon (L.) Cat. of Japanese and Chinese Woodcuts in the British Museum 1916 p. xxxv.

the elder man. Portraits of the actor Ichikawa Danjūro painted in colours are said to have been sold in the streets of Yedo in 1695 for five cash (Sitow) and these are attributed to Kiyonobu. Professor Anderson quotes a tradition that the first application of the process in Japan is said to have been by one Idzumiya Gonshiro who lived at the end of the seventeenth century and made use of a second block to stamp certain parts of his design with *beni* a red colour extracted from a kind of safflower. This kind of printing lasted for a number of years. The Museum possesses examples by Kiyonobu of prints from one block very richly coloured by hand and producing a good decorative effect as well as one also coloured by hand by Katsukawa Terushige who appears to have been a pupil of Kiyonobu.

Another pupil and contemporary of Kiyonobu was Okumura Masanobu (1683, 1764 or 1768). He also used the names Hon'yō Genroku Gempachi Bunkaku Kwamio Bu-o Hogetsudo and Tinchosai and produced prints in each of the three methods just described. A series in the Museum includes an interesting specimen in white line on black ground which appears to have been after the Chinese fashion a rubbing from engraved stone. Okumura Masanobu frequently signed *Yamato Yeshi* or *Yamato no guako* (Japanese punter) as well as his name. He made many prints coloured with lacquer is claimed to have been the first to make *Yedo-ze* (Yedo prints) and kept a book shop at *Shiocho* Yedo.

Torii Kiyomasu is said to have been a son of Kiyonobu but Mr Arthur Morrison and Mr Fenollosa both think there is reason to consider him a younger brother. His birth is placed variously in 1679 and 1702 and he died in Horeki 13 (A.D. 1763). Beyond this and the fact that he lived at *Nanawa-cho* Yedo was the recognised head of the school (with the title *Torii Second*) after the death of its founder and also

used the name Kiyonobu II we have no information. His work is rare and includes prints in black black and red and colours. He illustrated books of which some dating from 1712 to 1747 are known. His style is very similar to that of Kiyonobu.

Other pupils of the latter are Kiyotada Kiyooki Kiyoshige and Hanekawa Chincho (also called Okinobu A.D. 1679-1754).

Of this generation also were Okumura Tosunobu son of Okumura Masanobu and a graceful draughtsman and Nishimura Shigenaga who is said by different authorities to have been either the son or the father of Nishimura Shigenobu but was almost certainly the former. He lived from 1697 to 1756 (Hayashi Catalogue) and used the names Magosaburo and Senkado. Shigenaga is related to have kept a tea house at Tori Aburacho in Yedo and afterwards to have moved to Kanda where he became a publisher and had many pupils some of whom—notably Harunobu—are of great importance.

The third master of the Tori Kiyomitsu is said to have been a son of Kiyomasu. His private name was Hanzo. He was born in 1735 and lived at Naniwa cho Yedo. He is credited with the idea of using mother of pearl to represent the moon in theatrical posters. His work is generally simple in line even to severity. The colours used are few—as a rule two or three only—rose and a pale green being the favourites. He sometimes employed the charming *Hosoye* form (Hayashi Catalogue 263) and also illustrated a few books notably *Daruma Shichōki* (1760) and some collections of theatrical stories and songs (1763-1779). He died in 1785. The student must be cautioned against later prints signed by his name which are the work of Kiyomine and Kiyomitsu III (see p. 16). They are easily to be distinguished by a fuller palette of colours and more advanced

technique than those of the first of the name. One by the former is reproduced on Pl. xxvii and should form a useful guide. Kiyotsune was a pupil of this artist and not of Kiyonobu as sometimes asserted. He illustrated some books in colour of which the Museum collection contains one. The Twenty four Examples of Filial Piety. Other pupils were Morotada, Kiyotoshi, two named Kiyohide and Kiyomitsu II.

The next in succession and one of the greatest in merit of the Torii School is Kiyonaga. He was born in 1742 his father being a publisher called Shirokiya Ichubei and his family names Sekiguchi Ichubei and Shunsuke. His master was Torii Kiyomitsu with whom he collaborated in at least one book in 1776 and on the death of the latter in 1785 he formally attained the rank of the Fourth Torii a dignity of which the signification is not merely as Mr. Hayashi says that he was of the fourth generation but that he was the recognised master fourth in succession of the members of the school. Kiyonaga lived at Yedo in the Honzeimoku cho district and had a great reputation among the lower orders for his portraits of actors and beautiful women. His pictures of warriors and especially his illustrated books. In Japan the most popular of the latter were *Yehon Buyu Kongo Rikishi* and *Yehon Monomigaoka* (1785) but among others may be mentioned *Temari Uta* (1777) *Imariukashi Bakemono Oyadama* (1780) *Kami-hudzu Minouye banashi* (1780) *Asahina Karako Asobi* (1781) *Bakemono Yutsumino Hachinoki* (1780) *Iro Igoku* (1791) *Kagaya Tatoya* and *Mitsuno Asa* (1787) the latter containing seven plates in colours. Kiyonaga died in 1815 age 74 (or 64 as stated in another account).

The work of Kiyonaga is of great importance and his influence is strongly seen in most of his later contemporaries. From the artistic point of view he is the greatest of the Torii. He had the widest range of

subject of any of them and also used a fuller palette of colours than either of his predecessors. One class of prints by him is somewhat grotesque in effect and strong even crude in colouring but others and those the best, are full of charm and delicacy and invariably harmonious. An important print in the Museum (E 16—95) deserves special attention. It is a portrait of a richly dressed Yoshiwara woman Segawa of the House called Matsubaya with the two attendants belonging to her rank. The impression is a remarkable one printed on specially thick paper and bears the seal of a famous publisher *Yeijudo of Yedo*. This belongs to his later period his earlier work being more akin to that of Harunobu though with a distinct character of its own. A view coloured by hand of the Suruga Street of Yedo is described in the Havashi Catalogue (No 668) as the largest known its dimensions being 70 X 48 centimetres. This is dated 1780. Another example in the same catalogue bears the date 1801. Kiyonaga made one or two *surimono* but they are very seldom met with. He also produced a large number of theatre programmes of which specimens dated 1785 1786 1795 and 1799 have been noted. Kiyomasa was a son* and Kiyohiro a pupil of Kiyonaga (as probably was Kiyokuni (a contemporary of Toyokuni)).

The fifth master of the Torii School was Kiyomine, who is said by one Japanese authority to have been the grandson of Kiyomitsu but by others (and probably with more justice) to have married the grand-daughter of that artist. His family name was Shonosuke and he dwelt first at Sumiyoshi-cho and afterwards at Shinjizumicho in Yedo studying first under Kiyonaga but adopting later the earlier style of Toyokuni I. During the periods Bunkwa and Bunsei (A D 1804-1829) he

* In the Leicester Harmsworth Collection there is a print signed Torii Kiyomasa son of Kiyonaga.

confined himself to the production of *nishikiye*, and illustrated books which at the time were very popular. On the death of Kiyonaga, in 1815 he made many theatrical posters and programmes, continuing in fact, his master's business in this respect, at the same time he changed his name to Kiyomitsu after which he made few colour prints though the Museum is fortunate enough to possess one of these, figured on Pl. xxvii. Kiyomine lived for a long time after dying in 1868 on the 21st day of the 11th month at the age of eighty-two. Kiyomine's work is not common. It retains few of the characteristics of his school but is always graceful in composition and harmonious in colour. He was succeeded by his son Kiyofusa the sixth and last of the Torii masters who was born on the 14th day of the 12th month Tempō 3rd (A.D. 1832). On the death of his father he took the name of Kiyomitsu III. We cannot say anything about his work. He died in 1892, on the 19th day of the 5th month and is buried at the Hōsei Temple Asakusa ku Minami Matsuyama cho. Kiyosada was a pupil of Kiyomine and Kunisada. His prints are unimportant. He died in 1901 and his son Mr Kiyotada Torii still paints.

The Torii form an extremely interesting group. Their work is mainly theatrical indeed the statement given above in reference to Kiyomine seems to imply that the head of the school for the time being held a monopoly of it. They appear to have taken fewer pupils than was common towards the end of the period covered by them, doubtless for the above reason.

III

HARUNOBU AND HIS PUPILS WITH THEIR
CONTEMPORARIES

As stated in the last chapter, Nishimura Shigenaga had many pupils and among them none attained greater fame than Harunobu. The early history of this artist is quite unknown, except that he was a seller of tooth brushes. His illustrated books are numerous, and the first of which the author has been able to find a record is the *Yehon Kokin ran* published at Yedo in 1762. Almost all that can otherwise be said of him is that for some unexplained reason his work was entirely done in the last decade or so of his life. He is said by M. Hayashi to have been born in 1718 and to have died in 1770 but another Japanese authority, with greater accuracy assures us that the exact date of his death was the 15th day of the 6th month of Meiwa 7 (A.D. 1770) and that his age was then forty six years*. His family name was Suzuki he seems also to have occasionally signed Kiosen and a writer in the *Kokkwa*† states that he was also called Koriūsai while still another account says that he used the two first syllables only of that name (Koru) which certainly appear on one set of prints in a seal. The statement is also made that he only began to draw in 1764 in spite of the fact that as we have already seen he was illustrating books two years earlier but the former date may refer to his production of broadsheets only. A seal-date

* Vol V in a note to plate 4

† The compilers of the Catalogue of the Japan British Exhibition accept the dates 1718-1770

equivalent to A D 1765 has been noted on one of his prints. He lived in Yedo, at Yonezawa-chō, Rîōgoku.

Harunobu, with several of the Japanese writers on the Ukiyoye School, has the credit of having invented *nishikiye*. This is, of course, untrue, but it probably rests on the grounds that he certainly introduced many improvements into the process, and greatly popularised prints of this class, while it may be that the term *Adzuma Nishikiye* was first applied to the work from his studio. It is recorded that his prints were widely sought for during the period Meiwa (A D 1764-1772), and that at the same time New Year's *surimono*, with five or six printings, were first made, though we are not definitely told that this was done by Harunobu himself.

The quality of Harunobu's work is very high and meets with great favour among European collectors. He seems not to have painted actors, confining himself almost entirely to pictures of women. To this day the fame of one set of these latter holds good, portraits of the Four Famous Beauties, Ōnami and Ōmitsu, dancers of the Shunto Temple of Yūshūma Tenjin, Ōsen of the Kagiya tea house at Yanaka Kasamori Temple and Ōfujī of the Yanagiya house which were published about the year 1769. Characteristic colours used by him are a fine apple green and a deep red. The drawing of his figures is graceful, the drapery simple but expressive, the accessories few, and ornament rarely insisted on. The lines of the key block are light, the blacks being massed judiciously but without emphasis. Some of Harunobu's best pieces are of the long, narrow form called *hashirakake*, made as a decoration for the posts of a living room, though he generally used a nearly square proportion smaller than that of later artists.

Harunobu founded a school, though it was of short duration, the technical superiority of Kiyonaga being

probably the cause of this. The principal member of it was an artist the particulars of whose life are still somewhat obscure. *Koriūsai* Isoda *Koriūsai* who was also called *Shober* and *Masakatsu Haruhiro* was of higher social standing than the majority of colour print designers being of the *samurai* class and a retainer (at one time) of the noble *Tsuchiya* family at *Ogawamachi* *Yedo*. He was a fellow student with *Harunobu* under *Nishimura Shigenaga* and made his prints at *Yagembori Nihombashi* *Yedo* which gave him the nickname occasionally found on his paintings *Toto Yagembori Inshi* (the retired scholar of *Yagembori* *Yedo*). He painted many pictures in a style very like that of *Harunobu* even in the smallest details so much so indeed that apart from the signature they can sometimes hardly be distinguished therefrom.

Some confusion has arisen by reason of the conflicting statements of the Japanese on the subject of *Koriūsai*. Thus the fact that many of his prints are signed simply *Korin* has given one writer reason for saying that he was identical with *Harunobu*. This now appears to be without foundation but the difficulty is hardly solved by another proposition that there were two contemporary artists of the same name one the *samurai* whose origin is mentioned above the other a man of lower social rank. It is certain that the paintings signed *Korin* are not all by *Harunobu*. Whether an undoubted difference between two classes of the prints is to be accounted for by the existence of two artists or by a change of style on the part of one must remain a matter of some uncertainty. The author favours the latter theory and in some of the later prints a distinguished authority, Mr Arthur Morrison sees evidences of the influence of *Kitao Shigemasa*. *Koriūsai* it should be said gained the honorific title of *Hokkio*.

The work of this painter taking it as that of one man is more remarkable for its power of composition

than for any other quality. Probably no colour print maker succeeded better with the difficult proportions of the *hashirakake*. And at the same time no predecessor of Koriūsai exhibits a bolder and more delightful rendering of natural objects. His birds are splendid, one set of *surimono* being unequalled in this respect. In colour he displays a peculiar fondness for a very characteristic red, which he uses with great judgment and effect. One Japanese writer says that the *samurai* Koriūsai died in 1771, but this doubtless refers to Harunobu, who seems to have used the name chiefly for literary purposes, a fact which must be taken for what it is worth as tending to support the theory that there were two artists of the name, on the other hand, we have notes of three books illustrated by Koriūsai, one undated, and the others published in 1779 and 1781 respectively. Considering the whole of the work thus signed, the latter would seem to be about the last date to which prints can be ascribed.

Harushige, a reputed son and pupil of Harunobu, was an artist of great skill, and other pupils were Fujinobu, Komai Yoshinobu (who also studied under Shigenaga), Harutsugu, Masunobu, Ujimasu, and Shiba Kōkan.

The last named is a personage of some interest. He is variously said to have used the names in earlier life of Shigenobu* and Shigeharu†. He also has been called a son of Harunobu and was undoubtedly his pupil, and after his death used the appellation Harunobu II. He also joined Tani Buncho, and it is recorded that it was his inferiority to the other students under the famous painter that caused him to leave that master and go to Nagasaki, where he acquired something of the European manner of drawing, and also the arts of copper-plate engraving (of which the museum possesses specimens from his hand), and the rudiments of perspective, both of which

he imparted to Hokusai. In his book *The Confessions of Hokusai* he says that he first studied under the painter Kano Koshun but deeming the Japanese inferior to the Chinese style he then worked at the latter. Afterwards he attached himself to Harunobu and candidly admits forging his prints systematically. His name is assumed and is derived from those of two rivers in his native province. Other signatures and names are Shun Shumpo Fugen Dojin Kungaku Katsusaburo and Magodayu. He was born in 1747 and died in 1818 on the 21st day of the 10th month after having drawn his own portrait and inscribed it with a poem. Hokusai dies because he is very old to the common world (*ukiyo*) he leaves a common drawing (*ukiyo-ye*).

At this point the first reference becomes necessary to the question of forgery. We have just seen that there is absolute proof that Harunobu was paid this compliment and perhaps none of the artists with whom this volume deals suffered from it to a greater extent with the sole exception of Utamaro. And it must be said that many of the forgeries are of quite recent date. These can be detected by an abnormal freshness and some crudity of colour. Harunobu also has been considerably reprinted. Two impressions from one block in the Museum (C 4367—97) and (E 1433—98) give useful evidence of this. As far as Hokusai's imitations are concerned the detection of them must be a matter of judgment on the part of the amateur. In some are European tendencies which easily stamp them others are more difficult to classify.

Contemporary with the pupils of Harunobu although not directly under his influence were several artists of note Kitao Shigemasa whose family name was Kitabatake Susuke and other appellations Kosusai and Kwaran was born at Yedo. He worked first of all for a bookseller Sawaraya Mohei and then on his own account at

been) was also called Sanko his personal name being Kuwagata Sanjiro. He was first instructed in the Kano style and that of the great painter and lacquerer Korin*. Though he made a few colour prints also of great merit and rarity he is chiefly known as a book illustrator of surprising directness and originality after 1799 using the signature Keisai Joshun. In his old age he entered the service of a Matsudaira Daimio and never worked again in the Ukiyoe style dying on the 21st day of the 3rd month of Bunsei 7 (A.D. 1824) he was born in 1761.

The third of this group of artists was Ihei Shōido who signed his prints Kubo Shunman. He lived at Tomimatsu cho Kanda and afterwards at Kodenma cho Yedo. His first master was Kajiwa Nahiko who gave him his name. It is to be noted however that this is not as a rule written with the same character *Shun* as was used by Shunsho and his school. Shunman indeed signed a few prints in this way but discovering that the natural inference was drawn therefrom that he was a pupil of that artist he changed his method of writing his name using a different character of the same value. Thus his signature has been incorrectly read as Toshimitsu and confusion has thereby arisen. Shunman afterwards worked under Shigemasa but shows little of his style having as Mr. Morrison points out come much more under the all pervading influence of Kiyonaga. He also worked with Masanobu. Shunman was a writer of note especially indulging in comic poems for which he adopted the *nom de plume* of Nandakashiran (I do not know what it is). He painted with his left hand. He was born in 1757 and died on the 20th day of the 9th month Bunsei 3 (A.D. 1820). Prints by Shunman are singularly delicate both in colour and design. He has much of the quality of the old masters of Japanese art and besides

* Mr. Morrison says he worked under Tan Bunchō

his *surimono*, elsewhere referred to, the student should pay particular attention to his flower pieces. One print in the Museum (E 34—1902) is a superb example of him at his best and a noteworthy detail of it is the use of red outlines for the unclothed portions of his figures. Several books illustrated by him appeared between 1795 and 1815.

A contemporary of Harunobu who founded a school of the first importance was Ishikawa Toyonobu (1711—1785) who was a pupil of Shigenaga. Toyonobu's prints are a connecting link between the old style and the new. His early work is akin to that of the Torii, and we have, from his brush pictures illuminated in colours printed with red only and later specimens made under the influence of the Harunobu School. He also signed Ishikawa Shūha.

Toyonobu had three pupils. Ishikawa Toyomasa who used a palette similar to that of Harunobu and whose chief work is a set of twelve prints of children's games for the months of the year (E 1434 1445—98) which are pleasant in feeling but with some crudeness of drawing. Utagawa Toyonobu who died young and Utagawa Toyoharu (1734—1813) whose family name was Mimmaya Chosaburō, and who also first used a signature frequently met with among his followers Ichirūsai Toyoharu the leader of the important group which forms the subject of a later chapter (Chapter V) was an artist of no little power and versatility. He made several prints in what the Japanese call the Dutch style—that is which show recognisable traces of European influence—one of which, unsigned is in the Museum and his colour is always fresh and harmonious. His pupils and their work belong to the next generation. He is said by M. Hayashi to have been a pupil of Nishimura Shigenaga.

The last of the men of this epoch—perhaps the greatest in the history of the art, and certainly that which saw

its technique pushed to the ultimate possibilities of its development—was Katsukawa Shunsho. Of his life we have very few details. He was called Katsu Miyagawa—shortened into Katsukawa—and also Yusuke Yui and Rin. In addition he used the name Shuntei. During the period Meiwa (A.D. 1764-1771) he lived at the house of the publisher Hayashi Hichyemon at Ningyo-cho (Yedo) and in 1764 published the set of portraits of the five actors called *Gonin Otoko* which were neither very good nor very popular though other work executed at this time had a great success. Although he is generally said to have been a pupil of Miyagawa Shunsui some Japanese authorities prefer to consider him as a disciple of Sukoku a pupil of Itcho with whose style much of Shunsho's work has undeniable affinity. His long figures of this class drawn with a fine line and very well engraved (says a Japanese authority) first gained the title of *Adon a Nishikie* (brocade pictures of Yedo)*. M. Hayashi gives the date of Shunsho's birth as 1726 and of his death as 1790 but the latter must be incorrect as the artist is now known to have been in his sixty-seventh year when he died on the 8th day of the 12th month in Kwansei 4 (A.D. 1792). He was buried at the Saifukuji Temple at Asakusa under the Buddhist name of Shoyo Shunsho Shunshu. Shunsho often used a seal in shape like a jar and thus obtained the nickname *Tsubo* (jar) which was continued to his pupil Shunko. Shunsho had formerly studied that favourite art of the Japanese calligraphy learning the style of Itcho under Hokoya. He produced the theatrical pictures for which he was renowned during the period 1764-1780 and also made some most charming book illustrations of which the *Koban no Tsubo* (1770) a collection of portraits of actors. *Seiro Bijin Awasagagami* (1776) the

* Though, as we have seen this honour is also credited to Harunobu.

best known and most justly admired of his productions of this character and the *Nishiki Hyakunin Isshu* 'The Hundred Poets and their Poems in Brocade' (1775) are the best. These are beautifully and delicately drawn and coloured and take rank with the finest work of their kind.

In his latter prints Shunsho shows a fondness for a characteristic colour scheme in which a deep orange red and a bright yellow are prominent and in these prints also we see a distinctive and to our eyes somewhat harsh drawing of the faces and figures of actors which although forcible and full of the expression of action is hardly in accord with European canons of beauty. His paintings however are not open to this criticism. It became nevertheless a distinguishing mark of his followers and by way of a few pupils culminated in the somewhat unintelligent methods of the Ōsaka group of artists. Shunsho made no prints in his old age and his few paintings of that time were Mr Morrison thinks only done for pleasure. Of Shunsho's master Miyakawa or Katsukawa Shunsui it may be said that he was a son of the great painter of the Ukiyoe School Miyakawa Choshun. He made a few prints and is represented in the Museum collection. It is related that he as a result of a quarrel with the painter Kano Haruyoshi killed four of his relations for which he was sentenced to death and Choshun who was implicated to exile (C 1750 51). Katsukawa Shunsai was a fellow student with Shunsui.

Shunsho was responsible for the training of a notable group of pupils. The most important of these Shunro (Hokusai) forms the subject of Chapter VI. Of the others Shunko was the most closely allied with his master in style. This artist was also called Shun'o and Kotsubo and he also used the jar shaped seal of his master Shunsho. His dwelling was at Yedo in the Hasegawa-cho. When about forty five or forty six years

of age a severe attack of palsy caused a cessation of his work he henceforth lived as a recluse at Azabu in the Temple of Zempuku. He recovered to some extent though for the remainder of his career he drew with his left hand only. He died in 1827. Shunko must not be confused with a later painter of the same name (but written differently) Shunko II a pupil of Shunyei who was better known as Shunsen. (See below p. 83.)

The work of Shunko is extremely like the later productions of his master and indeed can with difficulty be distinguished therefrom. There is no doubt that they collaborated to a considerable extent. His best prints belong to the period Kwansei (A.D. 1789-1801). One in the Hayashi collection is dated 1790. Shunko as well as his master illustrated in colours a volume of the

Hundred Poets published in 1795 and engraved by Inouye Jihei. This subject was evidently a favourite with the Katsukawas for we have also a similar publication by another pupil of Shunsho Shunjo who is known to have been at work as early as 1782. Other pupils of lesser note are named below the dates being those of the publication of illustrated books by them—the only indication available of their period. Rantokusai Shundo (1790) Shunsensai (1797) Shunki Shunkio Shunrin (1784) Shunkwaku Shunzo Shunyen Shuntoku Shungyoku Shunen and Shunsui II.

One of the strongest of Shunsho's pupils was Kintokusai Shunyei of the Isoda family who was born at Shinjizumicho Shunmichu in the year Meiwa 5 (A.D. 1768*) and began to practise his craft when still a boy. He gained considerable renown for portraits of actors and comic pictures in a style to which his admirers among the lower classes of Japan gave the name *Kintoku*. He himself was also called *Kimpro* and *Kutokusai*. Little

* M. Hayashi says 1762 but the above is probably more correct.

is known of his life save that he was a clever musician and especially an excellent player on the *samisen*. He died on the 26th day of the 7th month of Bunsei 2 (A.D. 1819) at the age of fifty two. Shunyei became to a great extent independent of his master. His prints are forcibly drawn and good in colour and he was the leader of a small group of colour print makers who in spite of their nominal attachment to the Katsukawas have little or nothing in common with their style. Of these Katsukawa Shunzun of whom nothing is at present known but his work is the most able. He derives his style largely from Kiyonaga whom he sometimes approaches closely in merit. He drew women very gracefully and always with good colour but seems to have avoided the theatrical class of subjects. He also executed some landscapes of which a set of the Eight Views of Lake Biwa is in the Museum. Shunzun is said to have studied under Shunsho as well as under Shunyei. He was at work in 1810 when he published a set of Amusements of Children at the Five Festivals one of which is dated in that year. The Museum contains examples of his original drawings.

Another pupil was Shunko II who changed his name to that by which he is much better known Shunsen a pupil of the printer of the Chinese School Tsutsumi Torii from which he derived another name Shunrin. He was also called Kashisai. Early prints by Shunsen signed Shunko have been noted. Another with the signature

Shunsen formerly Shunko is in the Museum. This marks the time of the change of name and shows that this must have occurred somewhat late in his life. Most of his prints were produced thereafter. He is more fully referred to in his appropriate sequence at page 83.

Another pupil of Shunyei was Yamaguchi Chojuro who was also called Shikō-ai Shoku and Suho Itsujin but is known to us by his artist name Shuntei. He

lived at Idzumi cho Yedo but owing partly to illness and partly to systematic indulgence in drink his production of prints was not as great as one would have expected considering that of his contemporaries. His famous work is an illustrated history of the Drama *Kabuki Nendaiku* and his prints generally represent wrestlers warriors and military subjects drawn with some skill and vigour but curiously low in tone as regards colour. Most of them were published by Murataya. He died on the 3rd day of the 8th month of Bunsei 3 (A.D. 1820) at the age of fifty-one and his broadsheets almost all belong to the last twenty years of his life*. His influence is perhaps to be traced in the work of Kunyoshi and his pupils.

Certain other pupils of Shunyei settled at Ōsaka and helped to form the small separate school of that place dealt with in Chapter VII.

We have left till last the most important pupil of Shunsho (next to Hokusai) namely Shuncho who held also the names Kichizayemon Churinsha Toshiyen. In spite of his training Shuncho must be classed with Kiyonaga whom he sometimes copied rather than with his own master. Sometimes he approaches most closely to the former though here and there one sees hints of a certain hardness in the drawing of the face which belongs to Shunsho and the print illustrating him has been selected because it has the characteristics of both. Shuncho is a great colourist and a special feature of his more important prints is the broad and harmonious treatment of the landscape backgrounds. His dates of birth and death are unknown but we know him to have been at work as early as 1786 and as late as 1803. In the period Bunkwa (A.D. 1804-18) he stopped painting altogether changing his name to Shuneho (a different character) Kissado. He did a certain amount of book illustration.

* A 3 sheet print the *Battle of Awara* bears the date 1807.

Utamaro was born at Kawagoye in the province of Musashi or Boshū in 1754. He has been called the son and was certainly the pupil of a printer of repute Toriyama Seikun (Toyofusa) of the Kano School pupil of Kano Chikanobu a son of Tsunenobu (d. 1788) but this statement must now be discarded*. Utamaro traced his descent from the old historical family of the Minamoto and so by way of heritage started with greater possibilities of refinement than almost any of his fellows. His personal name was Yusuke that of his family Kitagawa and he was called Murasakiya Yentsu and Yemboku. He first used the signature Toriyama Toyoki derived from his master. For some time he lived with the publisher Tsutaya Juzaburo. He studied the Kano style of printing and then that of his father who had developed a certain independence of method but soon in his colour prints achieved a distinct style of his own. In 1804 he suffered a term of imprisonment for a print representing the Taiko engaged in dissipation which was interpreted as a libel on the Shogun Iyemori. He died on the 3rd day of the 5th month of 1806 at the age of fifty three years and is buried at the Senkoji temple.

There are several portraits of Utamaro extant reference may be made to two by himself one in which he is represented as painting a gigantic *Ho-o* bird to the amusement of several women of the Yoshiwara who watch him from the door and another which depicts him drinking with women of the same class. In both he is drawn as a young and slender man though neither is in his early style. But the most interesting is a *kakemono* by Chobunsai Yeishi (in the collection of Mr Arthur Morrison)† showing him as he must have been just before he died—fat heavy eyed and sensual—an evident masterpiece of realism.

* J. J. O'Brien Sexton in Japan Soc. Trans. XIX p. 91

† No. v in the British Museum (1913)

IV

UTAMARO YUISHI AND YEIZAN

The last chapter brought the history of the art of colour printing up to its greatest point of technical achievement the present is to deal with three of the artists who took the fullest advantage thereof and in the case of the latter saw the beginning of the period of decadence which followed

With the exception of Hokusai and possibly Hiroshige I no painter of the popular school is so well known to Europeans as Utamaro and the fame of the latter only was in this respect contemporary with him For during his lifetime his prints were well known to and in great request by the Dutch at Nagasaki and from the same port they were also sent in large quantities to China In the collections of M Isaac Titsingh who died at Paris in 1812 after having for fourteen years been the chief of the Dutch settlement at Nagasaki are several mentions of engravings printed in colours on separate sheets ten inches wide and one foot two inches nine lines in height representing Japanese ladies in various dresses and there is little doubt that prints by Utamaro are referred to It would be interesting to be able to trace this collection but no one has yet succeeded in so doing* Still it must always be possible that some of these prints with authentic evidence of their early importation should yet be found in Holland

* Collections belonging to members of the Titsingh family have since been sold at Amsterdam

habit to shut himself in his room, cover the floor with sheets of paper, and pass from one to the other with the utmost rapidity as he completed a sketch on each.

As a painter, Utamaro is given a certain rank by Japanese critics, though it is, of course, not the highest. A modern tendency among them is to admire his painting of landscape, and that of insects and plants, in which affinities to the Maruyama and Shijo Schools are seen. But it is for his colour prints that he has always received the highest praise from foreigners. These of his best period (Anyei and Temmei, 1722-88), when he gained the title *Ukiyoe Chuko no so*, "Great Master of Ukiyo Painting," have a rare combination of dignity, delicacy of drawing, and harmony of colour, and there is no exaggeration in Mr Morrison's judgment that as a "punter of the human figure in an exquisitely synthetic convention, Utamaro has few rivals, East or West." But to appreciate this, the convention must not only be insisted on, it must be frankly accepted and understood.

In his later years Utamaro's popularity gained him many competitors in his own style, and none more powerful than the first Toyokuni. A story bearing on this is told, how a certain amateur of colour prints travelled from Uwashiro, in Boshu province to Nagasaki, where he saw and much admired Utamaro's work, thence he passed to Yedo, and after visiting Toyokuni, has placed on record his preference for the former artist. This occurred about the time of the death of the latter, probably just after that event. This volume is hardly the place for a repetition of an estimate of the relative merits of these two men which I have already given in 'Japanese Illustration'. It must suffice to remark that Toyokuni undoubtedly forged imitations of Utamaro's prints, signature and all as also

Utamaro achieved as we have already said enormous popularity. He drew some few portraits of actors—in the style they say, of Harunobu—made a *surimono* here and there and illustrated many books. Of the books his earliest under the signature Kitagawa Tōwaki was published at Yedo in 1776-77 a date which fixes in one direction his use of his family name. More important from the artistic point of view are the beautiful volumes in colour of the *Seiro Nenju Gioshi* the *Yosluwari* all the Year Round drawn with the assistance of his pupils Kikumaro Hidemaro and Takumaro the text by Juppensha Ikku (with whom Utamaro quarrelled as to the respective merits of the writing and the illustrations), engraved by Fuji Katsumune printed by Kwakushodo Toyemon and published in 1804 by Kadzusaya Jūsuke (Ju o) of Yedo near the Nihombashi. Of the others the Book of Insects was engraved by Fuji Katsumune and published by Tsutaya Juzaburo in 1788 with a preface by Toriyama Sekien in which the latter speaks of the delight of Utamaro as a child in catching and examining insects and the fear that he might develop a habit of injuring or killing them*. Certain delightful volumes each with five exquisitely printed plates are also worth noting. Of these the Museum possesses two *Kiogetsu bo* (literally Full crazy moon) published in 1789 and a set of five methods of celebrating the New Year. Reference has already been made to Utamaro's sojourn with the publisher, Tsutaya Juzaburo before he took a house of his own in the Kanda district of Yedo. Some indication of the dates of this may be found in those of volumes published by the famous dealer which range from 1786 to 1790 after which other names of booksellers appear. Towards the end of his life the demand for work from his hand became so great that it is said to have been his

* In the V & A Museum

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did Shunsen among others. These prints were published by a fan maker named Hori icho about the year 1807. One interesting specimen in the Museum in Utamaro's later style has the signature of Toyokuni near the margin which at some time has evidently been covered and that of Utamaro added closer in. It may be said that in his signed work Toyokuni shows again and again that he could easily approach the standard of his rivals later prints which alone he seems to have copied. Another copyist whose whole efforts were devoted to this branch of the trade was Yukimichi a pupil of Koikawa Harumachi (the reading Shuncho for the latter name is incorrect) who had been a fellow student with Utamaro under Toriyama Sekiyen. After his death this man married Utamaro's widow and from his house in Bakuro cho issued between 1806 and 1820 both forgeries of Utamaro's prints and completions of others left unfinished by him. He is called Utamaro II but is responsible for a portion only of the inferior efforts with the master's signature. Afterwards he changed his name to Kitagawa Tetsugoro and died between 1830 and 1843 probably about the year 1835. Besides the artists mentioned above a large number of alleged Utamaro prints were either made by his pupils or were the rather more legitimate production of Utamaro's workshop at large for there is no doubt that the practice—not unknown to European painters of the first rank—of putting the master's signature to every thing produced under his direction obtained largely among the later makers of *nishiki-ye*.

Of the pupils of Utamaro the chief was Kikumaro who lived at Kodemma-cho Yedo. His own name was Kitagawa Rokusaluro and his later colour prints after about the year 1796 are signed Tsukimaro. He worked during the periods *Kwansei* to *Bunsei* (A.D. 1789-1829) afterwards abandoning altogether the *Ukiyoe* style and

taking the name Kansetsu. His prints are more limited in scope than those of his master and less refined in colour obviously clever exercises in themes set for him by a higher genius. A later artist called himself Kikumaro II.

Kikumaro's son Yukimaro only followed the calling of his father during his early years becoming then an author. His prints are very rare but in the Hayashi Collection (No. 1674) was a book illustrated by him in 1788.

Yoshimaro was another pupil of Kikumaro who lived at Yedo on the bank of the river at Shinononochō. At the beginning of Bunsei (A.D. 1818-29) he took the name of Kitao Shigemasa III.

Hidemaro also pupil of Utamaro made *nishikiye* only during the period Bunkwa (A.D. 1804-18). All we know of him is that he lived at Yedo in the Shitaya district in front of the Shinto Temple Yanagi no Inari. Contemporary with him was Shukumaro (Tokuin Heiyemon) who worked at Yedo Koshikawa Sudobashi and died in the period of Bunkwa. Kitamaro Michumaro Toshumaro Hanamaro and Isomaro were all pupils of the founder of the school.

Toriyama Sekiyen trained one other pupil of the first order in his generation Shiko who also signed Choki and Yeishosai. Little is known of him and his prints especially his few landscapes are rare but such as we possess are exquisite in colour and composition. Shiko was eminently a master of the difficult *hashirabake* form and of this the Museum is fortunate enough to have excellent specimens. He worked in the period 1772-1805. It has been said by some writers that Shiko and Choki were two individuals but there now appears to be no foundation for the statement and the identity is absolutely borne out by a comparison of prints with each signature. This artist

Painted some good landscapes and in 1800 published *Ikebana Tebiki Gusa* a Manual of Flower Arrangement in five volumes*

Closely akin to in spirit if differing somewhat in manner from Utamaro and his followers was the head of another and less numerous group which for some inexplicable reason has never had quite its vogue among Europeans. Yeishu was the founder of a peculiarly graceful and effective style in colour prints—in the small sense one might say of a school. He was of good family, one of the few men of the Ukiyoe School who would claim this distinction for he came of a samurai family belonging to the great Fujiwara clan in the service of the Tokugawa Government his personal name being Hosoda Tokitomi. Hence he and his followers are known as the Hosoda School. He adopted the *nom de pinceau* of Chobunsai (also Jibukio) Yeishu. He received his early training from an artist named Kano Yeisen (or as some say Kano Tenshin) but soon adopted the Torii manner choosing for his master Okumura Masanobu whose soft and graceful method of painting and drawing strongly attracted him. This latter artist was also known as Bunriusai and the appellation Chobunsai expresses Yeishu's indebtedness to him and to his school (*Cho* is the equivalent of *Torii*) after the custom of which we see so many other instances. Yeishu lived first at Hama-cho near the Nihombashi in Yedo and afterwards at Warigesui Honjo in the same city. His work was done during the periods Temmei to Kwansei (A.D. 1781-1800).

As one would have expected from a man of birth and some culture Yeishu enjoyed a reputation in circles socially above those of the ordinary Ukiyoe artists and his choice of the subjects of the latter was viewed

* Major Sexton O'Brien suggests that later work signed Shiko is that of a pupil Momogawa Shukō (II)

with little favour by his old associates. A Japanese historian says: "Unfortunately, Yeishu did not always make a wise use of his able brush, in spite of the wholesome counsel of his well-wishers. More than once he received from his superiors severe admonitions to mend his ways, which at last so chagrined him that he destroyed his brushes, and swore never to paint again on any subject whatever." M. Hayashi quotes a tradition that the name of Yeishu was given to him by the tenth Shogun, with whom he had held an official position as painter before he joined the Ukiyoe School. The degradation—for such it undoubtedly was—may perhaps be hinted at in the above statement. Yeishu also used the names Hosoda Teruyuki and Hosoi.

Yeishu's colour-prints are distinguished by their feeling of repose. His lines run easily, with an utter absence of sharp contrasts or unexpected developments, and his compositions have what one can only call a suggestion of the inevitable. His colour is harmonious, and to him is especially attributable a scheme in which black and greys play the principal part in combination with a fine bright yellow, and that purple the invention of which was absurdly attributed for a time to Toyokuni I, but was really shared by many other artists. Yeishu continued to paint even after he had abandoned designing for colour-prints. A notable example of his skill in this branch—his portrait of Utamaro—has already been referred to. He illustrated several books, one in collaboration with Hakuhō, Yeikichi, Torii Sugemasa, Utamaro, and Hokusai (1798), in another, *Illustrations of the Thirty-six Poetesses* (Yedo, 1801), he was also assisted by Hokusai, who supplied a double page frontispiece—an interesting evidence of a combination which, however, had no definite results on Yeishu's colour-prints, though it may have strongly influenced his painting. He died in 1829.

Yeishu had several pupils whose work possesses more or less affinity with that of their master but little is known of any of them. They were Chokosai Yeisho and another Yeisho who wrote the last syllable of his name with a different character. Yeiki Yeisui Choyensai Yeiju Yeicho Chotensai Yeishin Gokei Soraku and Yeiri who must not be confounded with Rekisentei Yeiri perhaps a pupil of Yeishun Hasegawa Mitsunobu. Of these as far as one may judge from the few specimens available Gokei* (whose name has also been read in correctly as Gokio) is by far the best. A print in the Museum signed by him pupil of Yeishu is in that artist's characteristic colours and for all round merit is equal to the best of his productions. Yeisho is broad and somewhat forcible. He illustrated books in 1799. The others follow rather the later style of Utamaro.

Yeizan was the son of a painter Kano Yeiri and learned his art in the first place from his father. His personal names were Chokiusai Mangoro and he was also called Tamegoro and Toshinobu. He lived at Yedo in Kojumachi Ichigaya Noza and began life as a maker of artificial flowers. After studying with his father he for some time worked under the painter Nanrei specimens of whose work are in the British Museum collection and who also made some *surimono*. Yeizan was a friend of Iwakubo Hokkei not the great follower of Hokusai but a pupil of Taisai Hokuba and at one time they worked together in the style of Hokusai. After the death of Utamaro Yeizan imitated his master's work with much success and while his signed productions in this style are deservedly popular there is no doubt that he is the maker of many prints to which he affixed Utamaro's signature. His theatrical subjects are said to be all later than 1806. Yeizan also imitated Toyokuni I and shared the popularity of

* Perhaps the son of Gakutei see p. 115

this man with Shunsen whose prints belonging to the same period was also then of good repute. The date of Yeizan's death is not known but after about 1829 he turned his attention to authorship and both wrote and illustrated many books.

Yeizan's best work is in the style of Utamaro whose choice of subjects he also followed closely but he has a certain virility in his best prints which is quite distinctive. At his highest level he is no mean rival of that great artist.

The whole group with which this chapter has dealt gave their best powers to the portraiture of women choosing tall slender types which allowed the finest use to be made of the graceful drapery and head dress of the period. Several of them and Utamaro and Yeizan in particular made a special point of this last detail producing prints of the bust only in which the great built up curves of the hair with its supporting pins are strikingly treated with solid or modulated black in strong contrast to the slender faces and lines of the shoulders beneath. As compositions these prints are quite notable but in our eyes they lack the pictorial value of the full length figures. The tendency of the whole group seems to have been to keep apart from the theatre and everything connected therewith a characteristic which marks them out clearly from the later Tōmō from Shunshō and from the Utagawa who form the subject of the next chapter.

The following listed prints have been noted — Silk orn
 Indstry series 1807 Wood sell rs of Ol ara 3 sheet 1807
 Beautiful Women compared w th popular songs 1809

V

THE UTAGAWA

The family in the artistic sense of the word that used the prefix Utagawa was the most prolific of all the groups of colour print designers. It arose at the time when the process was just perfected and held the market at that of its greatest popularity, with the usual result that an overwhelming demand combined with increased technical and publishing facilities soon degraded the art to the mere multiplication of examples of approved pattern on lines which show few deviations attributable to the individuality of the makers. This did not come about quite at once and the founder of the school Utagawa Toyoharu (see page 25) is free from any signs of decadence. Of his principal pupil however this cannot quite be said and it is he who is the real head of the school.

his own. He afterwards studied under Kiôtokusû Shunyei, from whom he acquired some of his more noticeable characteristics, especially in the treatment of actors' portraits. His dwellings were successively at Mishima-chô, Shiba, then at Yoshicho, and, finally, at Horiye-chô, Kamimachi-chô, Kawagishi, all in Yedo. He died on the 7th day of the first month of the year Bunsei 8 (A.D. 1825), at the age of fifty-seven. At his death, between 500 and 600 of his drawings were buried with him, a monument was raised to his memory, at Mita Hijirizaka in the Temple of Kôun, and he received, after his death, the Buddhist name of Jizairigô. Toyokuni, in the course of his life, was frequently employed to give drawing lessons to persons of good family, an unusual event in the career of a painter of the Popular School.

Toyokuni's earlier prints are in the styles of the artists described in the two preceding chapters, and like them he produced pictures of beautiful women in the prevailing fashion, which can be closely compared with those of Kiyonaga, Shunchô, Yeishi and Utamaro. For one of the most important phases of his work is entirely imitative. He was a tradesman in his art, and, as a rule, made just what sold best. So that we find him copying almost every other man who had a vogue. The idealistic writer may call this process an evolution of styles, and discourse pleasantly on 'influences', but there is no doubt that the more sordid view is also the more accurate.

That a personal rivalry existed between Utamaro and Toyokuni is a known fact. Thus when the latter produced a successful print of the story of the two lovers, Ohan and Chôyemon, as played by the actor Ichikawa Yaozô and his company, Utamaro promptly published a version of his own of the same subject. And, again, a series of "Beauties of the Yoshiwara" by Toyokuni

was at once followed by another publication of a precisely similar nature by Utamaro

Utamaro seems during his life to have been always the more prosperous of the two. There is nothing to lead one to suppose that he ever deliberately imitated the style of another apart from the question of subject while Toyokuni is known not only to have copied Utamaro closely in every way under his own name but to have forged the latter's signature pretty freely.

Of these forgeries there is none that can with certainty be identified in the Museum although of the several doubtful prints signed *Utamaro* Toyokuni is probably entitled to his share. But more than one imitation of Utamaro's style can be referred to as well as of those of the other artists mentioned above. It is however when we come to consider the portraits of actors in character made by Toyokuni that we realise his true position. He was much more than a mere copyist. Exercises in the manners of old men came easily to him so thorough was his mastery of his art and they only go to prove that while Toyokuni was on their own ground the equal of the best of his fellows he kept always an individuality.

These portraits of actors of which the Museum possesses perhaps the finest series in existence are the work of a master of the highest artistic rank whatever be his social position. They have not the prettiness of the graceful but truth to tell somewhat manly males of Toyokuni's predecessors and contemporaries. The face and pose are often hard and angular but as anyone will admit who has ever seen a Japanese play these qualities are absolutely inherent in the Japanese actor at work. Indeed the face was as a rule and the Japanese stage of old times held nothing like the human restlessness of an European actor. Thereon movement was slow studiously controlled and worked into what was

really nothing more than a series of *tableaux*, exactly such as Toyokuni, in fact, represents over and over again with perfect realism. His rendering of dramatic emotion is intense, but it is that of the Japanese, and not of the European actor. And the simplicity of his convention, the unerring lines of his composition, and the inimitable dignity of his subjects, when such is required of them, are all evidences of great and personal skill. His colour is always good, and generally in a somewhat subdued key. The fallacy of attributing to him the first use of purple has already been pointed out. As a matter of fact, he employed it, on the whole, in a less degree than some others, and it certainly is anything but a conspicuous feature in his palette. What is a notable characteristic therein is the fine use he made of black in solid mass. Probably no other artist of his class has excelled him in this respect—few have even occasionally, equalled him.

In the best of his theatrical prints,* Toyokuni rarely indulges in a scenic background or accessories of any kind other than the objects in the hands of the actors. His figures are placed in a setting furnished either by the rich line of the paper itself or a simple wash of broken grey or light brown, more rarely sprinkled with mica (*micase*). This simplicity gives force to the gentle colours employed in the design and enables them to tell with full effect in combination with the almost inevitable black.

In his treatment of crowds, Toyokuni shows great resource. A superb six sheet print in the Museum (a rare form, in which the panels are arranged in two blocks of three each, one over the other) has a representation of the crowd on the bridge watching a fête on the Sumida river, which is both humorous and masterly (E. 4900—'86).

* Strange (E. F.) Toyokuni and his Theatrical Colour prints
In Japan Soc. Trans. 1907

and in other secular scenes the same quality is observable. Towards the end of his life he grew more careless of style in unison with the prevailing tendency, but he never entirely lost his distinction and one selects his prints from a mixed bundle with greater ease and certainty than those of any of his fellows.

Toyokuni illustrated several books. One of the finest is a collection of portraits of actors printed in the best style of the art *Yakusha Kono Teishisshu* published by Injudo at Yedo in 1801. Another in the Museum represents scenes in the daily life and amusements of actors. He also collaborated with Toyohiro and Shunyei furnishing the drawings of two volumes to the six supplied by the latter of an Encyclopædia of the Theatre issued in 1806. It is worth noting that Utamaro made one plate for another work by Toyokuni and Kunimasa published in 1799.

Among the many pupils of Toyokuni I some special importance must be given to one if only because his work was almost always for long attributed to his master or to Kumsada. Naopro is said by some Japanese authorities to have been the son of Toyokuni I but it is quite certain that he was only an adopted son who continued to be a member of the household. His early work is signed Toyoshige—a print in the Museum bearing this signature with the added qualification pupil of Toyokuni is now reproduced (plate 73)—but most of it bears simply Toyokuni and some Gosotei Toyokuni the similarity of the first of which appellations to one of those of Kumsada Gototei being an additional cause of the confusion which had arisen. This artist's private name was Genzo. He lived at Harukimachi in the Honjo quarter of Yedo and on the death of his master married his widow (second wife). He himself died in the year Tempo 6 (A.D. 1835) on the 1st day of the 11th month at the age of fifty-nine.

Gosotei Toyokuni worked in a somewhat hard style not without strength and with a scheme of colours common to the men of his generation. His style is singularly invariable and his signature also is always easily recognisable. He made one set of landscapes of great merit in avowed imitation of those of Hiroshige and his *surimono* are not infrequently met with. Most of his colour prints are devoted to theatrical subjects in which however he never touches the level of his father by adoption. The statement that Kunisada adopted the signature of Toyokuni on the death of this artist is incorrect: he derived to do so for some ten years.

We now have to deal with the best known and most prolific of Toyokuni's pupils, Kunisada. The main facts as far as at present known of whose life are as follows. He was born in Boshu. His private name was Tsunoda Shozo and a useful illustration of the social standing of the colour print maker of Japan is afforded by the fact that he also kept a ferryboat at Yedo. When he was quite a small boy his father found that he was in the habit of drawing the faces of actors. Although he had had no instruction he displayed such skill that the advisability of obtaining proper guidance for him was at once evident. He was sent to Toyokuni I with whom he worked about the year Bunkwa 2 or 3 (A.D. 1805-6). He was very clever and a great favourite with his teacher, succeeding so well at his craft that he began to obtain many commissions to illustrate books publishing the first in Bunkwa 5 (A.D. 1808) and soon his reputation was greater than that of Toyokuni himself not only in Yedo, Kyoto and Ōsaka but even in the country districts. In the same year he made also a colour print portrait of the famous actor Nakamura Utaemon engraved by a fan maker, Nihumurya Ychichi who was the first man to cut Kunisada's blocks. In Tempō 4 (A.D. 1833) he attended the studio

of Hanabusa Ittei and learned his style taking the name of Hanabusa Ikkei and also that of Kochoro the latter of which names often appears on his prints and thus furnishes a means of dating approximately a good many of them. For instance it appears on a memorial portrait of the actor Nakamura Utagemon who died in 1838. In Tempō 15 (A.D. 1844) he took his master's name, and on this occasion he sent to his friends a *surimono* (see Chap. X) consisting of a portrait of himself with the signature Gototei Kunisada and the inscription 'From this year I take the name of Toyokuni the second 7th Day of the New Year'. One of these rare and interesting prints was in the collection of the late Michael Tomkinson Esq., J.P. of Kidderminster.

His adoption of this name for which is already explained he had no authority excited a good deal of satirical comment among his acquaintances. The Japanese have a great liking for that kind of pun which really conveys a double meaning and this action of Kunisada lent itself easily to several which have been preserved. For instance the word *Utagawa* also means doubtful and this play on one of his names was used unspiringly. *Nise* (second) can be translated forgery and here again the credit of the artist suffered. In the year Kōwa 2 (A.D. 1847) he nominally retired shaved his head and took the religious name Shōzō. He had lived in Yedo at Kameido near the Tōmnan Temple but in Kaei 5 (A.D. 1852) his pupil Kunimasa (the second of the name) married his daughter taking the name of Kunisada II (see p. 84), and Kunisada then gave this house to him moving to Yanagishima. He died on the 15th day of the 12th month of Genji 1 (A.D. 1864) at the age of seventy nine and in spite of a reputation for gambling and other forms of dissipation he had maintained his skill to the last a print in the possession of the author, which is as good

as any of his later work bearing the inscription Toyo kuni made at the request of his friends in his seventy eighth year. He was buried at Kameidomura in the Temple of Komio and in accordance with Buddhist practice received after his death the name of Hokokuin Teisho Gwisenshunshu. In spite of his nominal withdrawal from the world however he must have continued to design for colour prints for his work shows signs of continuation throughout the whole of his life.

A portrait of him was made when he died by Kunichika then at the age of twenty nine and engraved by Asakura Noritsune. It includes Kunisada's last poem which may be translated I have done with asking Buddha for good things and now quietly make the last prayer.

No artist produced more prints than did Kunisada and in none is the decline of the art more consistently displayed. His early productions are closely allied in merit and style to those of his master with a tendency to a not ungraceful slenderness in the figures. But later he became the merest boiler of pots and seems to have given up all control of his printers. In Kunisada's work is seen that growth of amazing multiplication of blocks which was fatal to all the simplicity and directness of the old traditions. Yet his prints have intrinsic merits of their own and if we had known no others we should probably have found it easy to award them no slight meed of praise. Kunisada is at his best when working in a sort of version of the old Tosa style. A set of illustrations in this manner made for the favourite romance The Adventures of Prince Genji are among the most successful of his efforts. He too picked up Hiroshige's trick of landscape and used it in his later years.

His visit to Ōsaka and its results are described in Chapter VII. He is known also to have worked at

Kyōto a record of which is a fine three sheet print in blue with the title in red His numerous pupils must be dealt with later

Among the many names used on colour prints by Kunisada, the following are most often met with—generally in connection with that of Kunisada, Toyokuni or Toyokuni II—Utagawa, Kōchōrō Gottei, Kio, Kokuteisha, Ichiyōsai, Ichiyūsai He illustrated some books—the *Suikoden* in 1829 a novel by Bakin in 1841-42 and another in 1849 in collaboration with other pupils of Toyokuni and himself, are representative examples to be found in the Museum collection He also made some of those prints mainly in shades of blue, with just a note of red and sometimes of green, which are among the most delightful of the later broadsheets, the colours being closely copied from those of a well known variety of Chinese porcelain In this place it may be convenient to remark that Kessai Yeisen and Kuniyoshi also followed this fashion with equally fine results

Of the first of Toyokuni's pupils Utagawa Kuniyoshi is perhaps next to Kunisada, the most famous and prolific His own name was Ikusa Magosaburo and he was also called Ichiyūsai and Cho-o-ro He was the son of a silk dyer Yanagiya Kichiyemon, and at first followed his father's trade but like other artisans of whom we have record his love for the Popular School of painting became so strong that he adopted it as a profession attaching himself to Toyokuni I, and living with another pupil Kunimao (see p 54) whose influence so strongly affected him that he has been called a pupil of the latter especially in landscape Later in life he studied from Dutch prints and European influence is strongly visible in much of his work At first, about the end of the period Bunkwa (A.D. 1804-17) he drew some *murasaki-oshi* but they failed to attract the public and for a time he was without employment and almost

destitute. However he was so fortunate as to make the acquaintance of a popular comic poet Umeya Iwakuni (Muroi Matsui) at whose suggestion several publishers gave him commissions which brought him a considerable amount of success. He also made a hit with three sheet prints issued by Higashiya Daisuke and with views of the waterfall of Benten at Ōyama Sagami as well as with many portraits of actors in which branch of his art he was unable however to hold his own with Toyokuni and Kunisada. At the end of the period Bunsei (A.D. 1818-29) he published a famous series of pictures of the Hundred and Eight Chinese Heroes (*Suikoden*) besides illustrating many books. He also designed a number of humorous pictures in the manner of Katsukawa Shun'ei and eventually developed a quite distinctive style in which the European influence already alluded to is very marked. At the beginning of the period Tempō he was recognised as a master of the *Ukiyoe* School but admiring the methods of the famous lacquer artist Zeshin he devoted some time to studying under him and to mark this change took the name of Senshin. Kuniyoshi was renowned among his fellows for his skill in making comic poetry which is signed Wafutei Kuniyoshi—using to represent the last two syllables a character different from that of his artist signature. He lived the whole of his life in Yedo at Honshirogane cho Yonezawa cho and Shimidzumi cho Genyōdō and died in the first year of Bunkai (A.D. 1861) on the 5th day of the 3rd month being buried at the Daisen Temple Hakkenjemachi Asakusa. He lived a life of dissipation and is recorded to have been tattooed on his back.

Kuniyoshi's best work is found in his battle pieces which though executed with many of the faults of the decadence in colouring show amazing vigour and no mean power of imagination. He executed a good series

of portraits of the Forty seven Ronin and his later landscapes with their modern colouring and obviously European suggestion are by no means to be despised. The Museum is so fortunate as to possess two sketch books of undoubted authenticity by Kuniyoshi which are of the highest interest. They show his methods of drawing with the brush and also contain some studies from the nude in quite western methods. As a painter Kuniyoshi held his own among his contemporaries of the same school. As a maker of colour prints he would had he lived earlier and come under better conditions of production have held very high rank indeed. His landscapes are often admirable. His early prints are comparatively rare.

Before passing on to the next generation pupils of these men there are several more of their contemporaries pupils of Toyokuni I to be considered. One of the most important of these was Utagawa Kunimasa called also Ichijusai who had the personal name of Jinsuke. He was born in Aizu and gained his living at first as a workman in a dye house but being infatuated with the drama spent the whole of his spare time in theatres and developed a taste for the drawing of portraits of actors in which he soon attained great skill. His employer happened to be an intimate friend of Toyokuni I and encouraging the young man in his new art finally introduced him to that artist who undertook his instruction. Kunimasa also made designs for round-shaped fans which at once achieved great popularity.

His portraits of actors were so successful and had a reputation so much higher than those of Toyokuni that on this account alone he was said by some to have been the latter's master. There is no doubt however that the reverse was the case. Kunimasa made other broadsheets but the imperfection of his drawing prevented them from reaching the standard of his portraiture. He died at the

early age of thirty-eight, in Bunkwa 7 (A.D. 1810), on the 30th day of the 11th month. His work must on no account be confused with that of a later artist, Kunimasa II, who was a pupil of Kunisada, and had the family name Yamashita, and artist-names Yūgō and Chōbunsai, or with that of Kunimasa III, an artist of greater skill, who is better known as Kunisada II, and was also a pupil of the same master (see p. 84).

Utawara Kuninaga (Ichunsai and Umesen no suke) was born in Yedo and lived at Shibaguchi and later at Shimbashi, Kinrokuchō. He, also, was a pupil of Toyokuni I, and was famous for his designs for lanterns, besides being a skilled musician. It is recorded that he was a great friend of two popular buffoons, Sakuragawa Zenkō and Sakuragawa Jinkō. He died during the period Bunkwa (A.D. 1804-17), aged over forty years. His prints are in the same style as those of his master, and are of good quality.

Utawara Kunimitsu (Kumazo, Ichiyōsai), also an early pupil of Toyokuni I, lived at various localities in Yedo. He made some fine portraits of actors, and had a reputation especially for his colour among the Japanese. His date is not known but his work belongs to the same period as that of the last named.

Utawara Kuniyasu, also called Yasugoro and Ippōsai, was born in Yedo and lived at Damondori Muramatsucho, afterwards moving to Ogibashi, Honjo. When quite young he dwelt for a time with Toyokuni I and learned his style, first publishing *nishikiye* at the beginning of the period Bunkwa (A.D. 1814-17) a portrait of the actor Utagemon in the play "Tadonobu Michiyuki" being said to be his earliest work. After a short time, however, he changed his name to Nishikawa Yasunobu, but no prints bearing this signature have yet been noted. However, he resumed his old appellation, Kuniyasu, and again produced a large number, as well as a quantity of

book illustrations. He died in the first year of Tempo (A.D. 1830) aged only a little over thirty years. Utagawa Kunisao was the artist name of Taizo Yoshikawa also called Shirobei Ichiyensai Ichiyō-an Ukiyō-an Riuyenro Riuyendo and Sharaku o. He was born in Shinano and lived at Yedo first at Kojimachi and afterwards at Tado-koro cho. He first studied the Chinese style and then that of Hokusai but eventually became a pupil of Toyokuni I. But being desirous of creating a style of his own he gave up work for a time and devoted himself again to study. At the beginning of the period Tempo (A.D. 1830-43) however he once more began to paint and design for colour prints. His early productions are not without merit and are by no means common. He collaborated with Ōishi Matora Kunisada and Keisai Yeisen in the production of a very beautiful book *Jūjū Ando* designs for lanterns (Nagoya 1829-35). Kunimaru (Ichiyensai Bunji Gosairo Honchōdan Keisentei Saikuro) was born at Kawagoye in Musashi and lived at Yedo in Honcho Nichime Ukiyō-koji. He was a person of unusual culture for his social position and had the friendship of many literary men being himself an expert in the kind of poetry called *haikai*. He studied under Toyokuni I and also became famous for his calligraphy. His prints which are rare are notable for the grace of the slender female figures which he introduces. He died about the year 1817 aged a little over thirty years.

Other pupils of Toyokuni I were Kunitsugu (Kozo) Kunitaki Kunitada Kuninobu (Kaneke Sotaro Ichirensai) Kumelika (Ichiyosai Kaseisha Ōsai Kwachoro Toyo Iara Ikkeisai) Kunifusa Kunitane Kunikatsu Kunitora Kunitane (Ipposai) Kunitaka Kuninune Kunihiko (Kekki ha) Kunitoki Kuniyuki Kunitsuma (Ichiransai Ichirantei) Kunikyo Kunimutsu II and others chiefly known by the prefix *Kuni* though this was also used

by pupils of Toyokuni Gosofei, and, in some instances of Kunisada

The Museum possesses one print (E 12812—'86) signed "Toyokuni of the third generation" (Toyokuni III) This is a later artist than any mentioned above His work is quite unimportant, and his existence is only worth recording as evidence of that transmission of the name of a leader of a group which is so unique and striking a characteristic of Japanese art

It is now necessary to retrace our steps in order to deal with pupils of Toyoharu other than Toyokuni I The greatest of these was Toyohiro who was born in 1773, and died in 1828 His other names were Okajima Tōjiro and Ichirūsai Besides the production of many colour prints, Toyohiro was a book illustrator of note, and produced several fine volumes of views printed in colours He was a landscape painter of distinction, and deserves attention in this respect especially as the master of Hiroshige I His colour prints and *shirumono* are good, among the Japanese of the day they were considered to be inferior to those of Toyokuni I—whose brother he may have been—in drawing, but better in colour

Other pupils of Toyoharu were Toyohisa, Toyomaru, and Shichizayemon, the latter being as far as is known, a book illustrator only

In this place it will be convenient to refer to an artist who does not claim kinship with any of the recognised masters of Ukiyoye, Toshūsai Sharaku, whose family name was Saito Jūrobei Sharaku was a *No* dancer by profession in the services of the Daimyo Hachisuka of Awa He made portraits of actors for a very short time only, about the years 1794-5 and these of the most striking individuality and power, in spite of their somewhat repellant effect in our eyes They are generally of the bust only, though Mr Morrison and

M Hayashi both note full length figures by lum. These are generally of rather large dimensions and done on silvered backgrounds, they are very rare and it is probable that most of the known examples are in the hands of French amateurs who have assiduously collected them. Sharaku exercised an undoubted influence on Toyokuni I and Kunimasa. He is said* to have made oil paintings under the name of Yūrin and to have died in 1804. The catalogue of an exhibition of prints held by the Fine Art Society in 1909 gives the titles of 20 of his subjects.

* J. J. Sexton O'Brien. *In Japan Soc Trans* XIX p. 103.

VI

HOKUSAI

Hokusai was born at Yedo in the Honjo quarter in the 9th month of the 10th year of the period Horeki (i.e., October–November 1760). He is said by almost all the authorities to have been the son of a mirror maker Nakajima Issai and the balance of evidence seems to be in the favour of the statement although another account calls him the son of Kawamura Ichiroemon an artisan of unknown profession. This latter story relates that he was adopted at an early age by Nakajima but M. Revon* argues with much force that Kawamura was more likely to have fulfilled this office towards him. Another story makes Hokusai derive his descent on his mother's side from Kira who was killed by the Forty Seven Ronin in revenge for the death of their master † but this appears to rest on a somewhat uncertain foundation though one of his friends relates that Hokusai always claimed it ‡.

However these things may be Hokusai was an eldest son (he had the name of Tokitaro first born son) and left his father's home to earn his living at an early age.

* *Étude sur Hokusai* par Michel Revon. Paris 1896.

† Other dates given are the 3rd day of the 1st month of Horeki 9 and 18th day of the 1st month of Horeki 10. But M. Revon states that the above date is written by Hokusai himself on a drawing of Daikoku in possession of the bookseller Kobiyashi.

‡ *The Magazine of Japanese Art* (Vol. I) says his family name was Nakamura Hachiyemon and that he was called Katsushika from the district in which he lived.

His first employment was at a book shop where says M de Goncourt he did his work with such idleness and scorn that he was shown the door. Next under the name of Tetsuzo he worked for some years (about 1773-75) at the art of wood-engraving. He is known to have cut some of the blocks and particularly the sixth page of a book by Sancho published in the latter year and experience which must have proved most valuable to him in after life. It is practically certain that these two influences turned his attention towards the practice of art on his own account. At the age of eighteen he entered the studio of Katsukawa Shunsho and as a mark of favour was soon invested by his master with the name Katsukawa Shunro the first signature found on his broadsheets (see E 4768—86).

But this favour was soon cancelled by an action which was characteristic of the whole temperament of the artist. Hokusai was not content with the style of his master and set himself to study the Kano method—that of one of the aristocratic schools of Japan. In anger Shunsho forbade him the use of the name Katsukawa and expelled him. At about the same time he had designed a sign for a picture-dealer in this style. It was seen by Shunko a fellow pupil and the most faithful follower of Shunsho who tore it to pieces before the eyes of Hokusai himself. The latter made no protest at the time but contented himself with a vow to become the greatest painter in the world in spite of it. He always said in later life that if he had really succeeded in gaining the rank of a great artist it was Shunko's insult that had impelled him thereto. This happened in 1785.

He now changed his name first to Sono Shunro and very soon to Gummattei which appears on several of his book illustrations but in 1787 his admiration for the works of Tawaraya Sori a contemporary painter with affinities to the Tosa School and the style of

Korin caused him to adopt for a time the signature Hishikawa Sori * His work however brought him so small a subsistence that for a while he abandoned it to hawk first red pepper and then calendars about the streets After suffering extreme poverty for several months however a fortunate commission to paint a banner for the Feast of Boys enabled him to resume his real profession

During the year 1789 he illustrated many books and about 1793 or 1794 he made his first appearance as a painter with such success that he was selected with others by the artist Kano Yūsen to help in the restoration of the great temple of Nikkō Unfortunately a hasty criticism of one of Yūsen's drawings brought about his dismissal before he arrived there and Hokusai was again thrown on his own resources His period of apprenticeship was however not yet finished He now worked successively under Torii II Hiroyuki and Shiba Kōkan (who taught him something of European methods) and then underwent a course of study of the great Chinese painters of the Ming Dynasty (A.D. 1368-1616) In 1799 he again changed his style and now took for the first time the name by which he is always known a name which however in full is Hokusai Shinsai (spirit of the Northern Constellation the Great Bear in Japanese called *hoku shin sei*) He soon altered his signature again to Ruito Ruisun (these in commemoration of an escape from lightning) Taito Teiatsu and Tokitaro Kako (see E. 4770-86) The name Shinsai he had already given to a pupil His fame now began to increase and with it an independence of spirit of which one story is so typical that it is worth repeating The captain and doctor of a Dutch ship during a visit to Yedo each commissioned a pair of *makimono* (painted rolls) representing the life of a Japanese from the cradle to the

* The Museum possesses *Sunmono* with this signature

grave. The stipulated price was high but the captain paid for his rolls without question. The doctor however haggled first offered half and then to purchase one roll only. Hokusai refused and took his work away. His wife reproached him with having declined the money in their state of poverty, but Hokusai replied that it was better to do so lest it should be thought that a Japanese did not mean what he said. When the captain heard of this incident he is reported to have listened to buy the drawings himself. At this time Hokusai sold a good deal of his work to the Dutch but after a time this traffic was put a stop to by the Shogun who feared that his drawings might reveal details of the national defences. It is very probably thus that the collection of M. Titsingh (see p. 32) contained specimens of Hokusai's work. Certainly many came to Europe at that time and possibly are still preserved in Holland though none have yet been identified.

In 1804 Hokusai executed the first of those *toirs de force* of which the Japanese tell so many stories. It was a gigantic drawing in Indian ink of the Deity Dharma and though it is said to have measured 200 square metres he completed it in a few minutes running backwards and forwards and painting with brooms from a cask of ink. The crowd who watched this amazing performance could recognise nothing until someone had the idea of ascending to the roof of the temple when the whole design became intelligible. The mouth was as large as a gate through which a horse might enter and within each of the eyes was space for a seated man. Several similar gigantesque drawings are recorded in which Hokusai surpassed all earlier professors of this sort of artistic *leger de main* and by way of showing his versatility he went to the other extreme and drew two sparrows on a grain of corn so small that they could not be seen with the naked eye. He

also displayed his dexterity by drawing in any direction from bottom to top or from right to left with his finger, an egg a bottle, or even a wine measure,* and in these ways secured a hold on the imagination of the populace in Japan which certainly has assisted to gain his great popular reputation.

His renown caused him to be summoned to display his skill before the Shogun Iyenari. The artist Tani Buncho was also in attendance and drew first with great applause. Hokusai followed in the same manner and then on one of the *karakami* (screen like doors of paper) he drew a river of deep blue and dipping the feet of a cock which he had brought in red colour caused him to walk over it in such a way as to produce a picture of the river Tatsuta with autumn coloured maple leaves floating down the stream. Buncho confessed himself beaten and astonished and Hokusai at once became a popular idol.

In 1807 Hokusai first collaborated with the great writer Bakin in the *Life of the Hundred Heroes*. When the first volume was finished they quarrelled and rather than lose the artist's illustrations the publisher employed another author (Takai Rinzan) to complete the text. In succeeding years however Hokusai and Bakin frequently worked together although the strength of character of each gave rise to continual disputes.

In 1812 Hokusai made the acquaintance of his pupil Bokusen at Nagoya and he produced the first volume of his most famous work the *Hokusai Manga*†

In the spring of 1818 he visited successively the provinces of Ise and Kishu staying a time at Osaka and Kyoto. At the latter place the centre of the old aristocratic schools of painting he had some small success but his talents were more appreciated in Yedo to which he soon returned. In 1831 or 1832 he visited a former

pupil of the painter Ganku Takai Sankuro who had attached himself to him and after a further short stay at Yedo he went in the winter of 1834 35 to Uraga under the name of Muraya Hachuyemon a journey which seems to have been undertaken for precautionary reasons of some sort In the autumn of 1836 he returned once more to Yedo in the midst of a severe famine through which he had great difficulty in gaining a mere living by selling sketches at the most nominal prices and by exhibitions of his amazing dexterity in brushwork In 1839 occurred a great misfortune not only for Hokusai but for the world His house was burned and therewith an enormous collection of drawings and studies He saved his brushes only and started afresh with a broken bottle for water pot and fragments of glass on which to mix his colours

The struggle with poverty continued but the artist's work never lost the freshness and spontaneity of youth He himself said many times that he intended to live to the age of a hundred years but in 1849 he was smitten with a fatal sickness Almost at the very last he was heard to say If the gods had but given me ten years more and a moment later If I had had but five years longer I could have become a great painter! He died on the 18th day of the 4th month of Kayei (A.D. 1849)*

This volume affords space for the consideration of one section only of the work of Hokusai—his colour prints His paintings and illustrated books must so far as detailed criticism is concerned be passed over on the present occasion while the *surimono* are dwelt with in the chapter devoted to that special class

The earliest of Hokusai's broadsheets are rare the Museum possesses one specimen only (E 4768—86)

* *The Magazine of Japanese Art* says 19th Apr 1 1850 at the age of 90 and *Monde Goncourt* 13th Apr 1 1849

They were made while he was still under the influence of Shunsho and bear the signature Shunro. As might be expected they have all the characteristics of that school but the figures in place of the hardness and angularity of those of his master show more grace and refinement but as yet no trace of the freedom from the conventions of the Ukiyoe School which afterwards distinguished the younger artist. The same may be said for the Twelve Scenes of the Chūshingura signed Kiko (T 4770—4780—86) except that the figures are poor compared with the former. Hokusai's style was yet to come both in figure and landscape.

Hokusai made but few broadsheets on lines similar to those of his contemporaries and most of these belong to his earlier years. Among them are several pictures of actors and in the *surimono* and smaller prints some exquisite drawings of women. Some of the best of his work is to be found in an unfinished series. The 100 Poems explained by the Nurse (1839) of which only 27 are known. These compositions of landscape and figure subjects with appropriate poems must rank among the finest expositions of the real sentiment of Japanese art and literature by any man of the Popular School. Certain long narrow prints of about eight inches in height by over twenty in width coloured lightly and pleasantly with a scheme in which rose-pink and green play the chief parts are also well worthy of attention. An excellent example of this style shows some court ladies in a garden preparing for the chrysanthemum festival (E 4769—86). The figures of women in these prints are drawn with a refinement and delicacy that none of the other artists of the Ukiyoe School ever equalled and one cannot help regretting that Hokusai did not make more pictures of a similar nature.

It is by his landscapes that Hokusai is best known in this country and these are so entirely removed from

the work in this class done by other Japanese print makers, that no apology is needed for dealing with them in this place rather than in the chapter specially devoted to the subject.

They were issued in series, of which none is more famous nor better merits its reputation, than that entitled

"The Thirty-six Views of Mount Fuji." These were published during the years 1823 to 1829. They are about ten by fifteen inches in dimensions and almost all executed in a characteristic colouring of light blues, greens and yellow, with here and there a note of rich red or brown to give strength and contrast. The signature is generally "Hokusai Tamekazu" with additions, and the series, in spite of its title, consists, when complete, of forty-six plates.

It is difficult to speak in measured language of this set of prints. As compositions they are unsurpassed, and should for this reason alone, form part of the course of study of every landscape painter. The boldness and vigour of the drawing, the amazing dexterity of the arrangement and their intense concentration put them on the very highest level as works of fine art. Above all the mere humanity of them—for not one is without its suggestion of pathos or humour—makes an appeal of the strongest. One feels how perfectly the artist takes his audience into his confidence. It is not only a piece of fine landscape that he offers us, but this is presented in such a way that we share with him the intimate pleasure of looking at it.

A detailed account of so long a series is of course out of the question in a handbook of this kind. They have been described at length in M. de Goncourt's monograph on the artist and M. Revon has an excellent chapter on the spirit which underlies them—that deep-seated love of nature at large and of Fuji in particular which is so strongly felt by every Japanese. An old

world tradition related that the mountain had been formed in the fifth year of the Emperor Kerei (B.C. 283) by a convulsion of nature which at the same time by way of compensation created the beautiful Lake Biwa. Certain it is that these are the two natural features of their country best beloved by the Japanese and innumerable folk tales and legends circle round them. It was fitting that this great theme should inspire the greatest of the artists of the Japanese democracy to his best work.

Hokusai painted other views of Fuji some of which form the subjects of colour prints but although book illustration in the ordinary sense of the word hardly enters into the scope of this volume it is impossible to ignore his other great publication on the subject *Fugaku Hyakkei The Hundred Views of Mount Fuji* a superb set of compositions in tinted line published in 1834-35 by Nishimuraya of Yedo (Vols. 1 and 2 engraved by Yegawa Tomokida and his pupils) and Yeiakuya Toshiro of Nagoya (Vol. 3 engraved by Yegawa Sentaro). This work has one hundred and fifty cuts two other editions of it were published at Nagoya one in black only and another tinted. A reproduction with English text by F. V. Dickins was also published in London in 1880.

The other chief sets of prints by Hokusai in this style are *Picturesque Views of Famous Bridges in the Provinces* eleven in number signed Zen Hokusai Tamekazu and published by Yeijudo the famous publisher whose portrait Toyokuni drew a fine set in the original edition the quaint forms of the old Japanese bridges being especially suited to Hokusai's method. *Waterfalls of the Provinces* a set of eight plates in the same style and from the same publishing house and the *Eight Views of the Riulû (Loochoo) Islands* published by Moriyama. The two former series

are somewhat similar in colour to the views of Fuji; in the latter a fine blue and red are the characteristic tints employed. Of each of these series, reprints from the original blocks, much cruder in tone, are frequently met with.

The Museum possesses a rare set of views of the Tōkaidō, small in size, and about six and a half inches square, or nearly, in which the figures of travellers humorously treated are of more importance than the landscape, the latter being only suggested. It contains fifty-six plates, and was published by Nishimuraya at Yedo in 1798 and 1799; another series of larger size and the same subject was in the Hayashi collection.

In 1799 was issued the first edition, in black only, of the well-known *Adzuma Asobi*, "Amusements of the Eastern Capital (Yedo)," engraved by Andō Yenchū, with descriptive text by Sensō-an. This was re-issued in colours in 1802, in either form it is a charming production. Two of the plates are worthy of special note—a view of the lodging of the Dutchmen at Nagasaki, with certain Japanese street idlers making fun of the queer strangers within, and a picture* of the interior of the shop of the publisher Tsutaya Jūzaburō, who issued the book, and was one of the principal employers of colour print designers of the time. It shows large stacks of prints, among which three assistants are busy, and the manager coming forward to attend to a customer—a *Samurai*, by the way—for whom a heavily-loaded servant waits outside. Two similar sets of colour prints, issued in book form, are *Toto meissho ichiran*, "Views in the Celebrated Quarters of Yedo," by the same engraver, and *Yehon Sumidagawa riogan ichiran*, "Views on both Banks of the Sumida River," published in 1806 by Senkwadō Tsuruya, with text by

* Tsutaya J died in 1797. His shop was carried on by a manager, on behalf of his son from that date to 1806.

Kōjirō Narayasu. The "Fisherman watching the Moon" may be a self-portrait of the artist. Several illustrations of the scenes of the "Drama of the Faithful Retainers" were done by Hokusai. One is quite early, and bears the rare signature Kakō; another, better known, is in the customary twelve plates, and was published by Tsuruya. Other prints have the seal of Idzumi Ichū.

It is impossible to close an account of the work of Hokusai without a mention of his masterpiece, the *Hokusai Mangwa*, "Sketches of Hokusai." These are studies, marvellously able, of every subject conceivable, lightly drawn, slightly tinted, and full of humour and observation. The publication of them was spread over a number of years. The preface to the first is dated December, 1812, and M. de Goncourt thinks the second was published in 1814, the third in 1815, the next five in 1816, and the ninth and tenth in 1819. M. Revon, however, dates Hokusai's visit to Bokusen at Nagoya, the occasion on which the scheme was made, in the early part of 1817, and argues that the first appearance of the book can only have been possible, therefore, in that year*. The first ten volumes had certainly appeared by 1819, the blocks were then bought by Yeiakuya Toshiro of Nagoya, who issued two more volumes in 1834 and an additional two in 1849. A fifteenth volume of posthumous works has appeared since. Nothing has gained wider fame for Hokusai than this encyclopædia of Japanese life, for so it must be called. It holds the first place among Japanese illustrated books, and the student will find it a perfect treasure house of material and suggestion. An extract from the preface to Vol. I is worth recording, since it shows the light in which

* M. de Goncourt is probably correct. The point is fully discussed by me in *Hokusai* (Langham Series of Art Monographs 1906). Bokusen himself published an imitation of the *Mangwa* in 1815.

Hokusai was regarded by the friends associated with him in its production. Translated freely it reads: Hokusai the painter of so extraordinary a talent after having travelled in the West has stayed in our city (Nagoya) and there he has made the acquaintance of our friend Bokusen has entertained himself by discussing with him the subject of drawing and in these conversations has executed more than three hundred designs. Now we wished that these lessons should be made profitable to all those who learn drawing and it has been decided to print them in a volume and when we asked Hokusai what title should be given thereto he said simply *Mangwa* to which we have added his name. A laborious but accurate translation of the word is *Drawing things just as they come*.

In a similar style of production many other volumes were published among which our purpose will be served by a reference only to two volumes of drawings of birds *Kwacho Gwafu*.

The position of Hokusai in Japanese art is generally misunderstood. As a painter he is not of the first rank outside of his own school that of the *Ukiyoe*. He lacked the loftiness of ideal (from the Japanese point of view) and the refinement of classical training. With us who do not understand these things he is and always will be one of the great artists of the world. But we must not make the mistake of considering his greatness as typically Japanese. The qualities that ensure it in our eyes do not count in its favour among the artists of his own country. As a personality he is also great. Poor but of an indomitable pride he held on the way of his art with supreme perseverance. He had no pride in his artistic merits. In his preface to the *Hundred Views of Mount Fuji* (1834) he wrote: From the age of six years I had a fancy for drawing the forms of various objects. At the age of fifteen I had illustrated

many books, but up to that of seventy I was still not skilful. It was only when sixty three years old that I began to understand how to draw well animals, birds, insects, fishes and plants. At eighty I shall have a considerable talent, at ninety I shall be better still, at a hundred I shall be sublime, at a hundred and ten, finally, I shall render life to a single line, to a single point. Let no one mock at these words. It is impossible not to appreciate the humility and the subacid irony of this simple outburst. In effect it is often repeated by him, and as we have seen was in his mind when he died.

Hokusai left many pupils. He who was most intimately connected with the master was Yanagawa Shigenobu, and for this reason may be mentioned here, although much of his work belongs to the Ōsaka School, which is dealt with separately. His private name was Suzuka Jūbei, and he took the first of his artist names from the Yanagawa chō, Honjō, Yedo, where he lived. He married the eldest daughter of Hokusai, and was a source of continual trouble to his father-in-law, whose work he forged, among other escapades. Eventually his wife returned to her father and Shigenobu settled in Ōsaka, where besides colour prints he made dolls. He illustrated many books, and was actually engaged on one by Bakin when he died in 1832 at the age of fifty years. His work was completed by his pupil Jūzan. Shigenobu made a number of *surimono* in the style of Hokusai, but his colour prints show none of the influence of that artist, and belong most exclusively to the Ōsaka School.

The life of Hokkei the most skilful of the pupils of Hokusai is given on page 115 because his principal work in colour printing was devoted to *surimono*. But he made a few broadsheets in the Ōsaka style, and these are usually signed Shun'yo-sai Hokkei. As a painter he was of considerable merit, working in the style of his master, from whose productions, indeed, the best of those

by Hokkei can only with difficulty be distinguished His book illustration also is of the best and extends in date over the period from 1810 to 1856

Teisai Hokuba (1770-1844) was another especially talented pupil of Hokusai whose renown rests more on his painting than on any other branch of art His personal name was Arisaka Gorohachi and he sometimes signed Shunshunsai He lived at Yedo first in the Kanda district and then in Shitaya and was left handed The great painter Tan Buncho was an admirer of Hokuba's work and employed him as his assistant in decorative painting for temples Hokuba worked in a fine and delicate style his *surimono* are exquisite and his book illustrations quite good He also made a number of humorous pictures

Shinsai the heir to one of Hokusai's early names made one or two very rare broadsheets but is known only by his numerous *surimono* His family name was Hanjuro Masayuki and he also signed Riurukio He is known to have been at work in 1803 when he illustrated in colours a collection of poems compiled by Shunman (the artist) and Kanro-an but his other known productions must all be later

Hoku un a carpenter whom Hokusai loved for the simplicity of his character settled eventually at Nagoya He was also named Kingoro Bungoro and Tozainan He too published a collection of sketches *Hoku un-Mangwa* in 1818 under the auspices of the publisher Yeiakuya and collaborated with Hokusai Hokutei and Bokusen in a volume of sketches made at one stroke of the brush *Ippitsu Gwafu* issued by the same publisher in 1823 Of the other two artists mentioned above Katsushika Hokutei (Yeisai) worked also at Yedo and Bokusen at Nagoya was the friend of Hokusai at whose house his great *Mangwa* was undertaken (see above) Bokusen is known to have made *surimono* and to have illustrated

books between 1809 and 1823 signing as a rule Gekkotei Bokusen. The Museum possesses part of the *Bokusen Sogwa* sketches from life issued at Nagoya in 1815 and printed in colours. Hotei Hokuga a poor painter is said to have been particularly skilled in the mixing of excellent colours which he gave generously to his friends but himself turned to small account. Katsushika Isai (also called Shumidzu Shoji Suiyoken) whose name was given him by Hokusai was of later date than most of the above. His *surimono* are some times met with and he made book illustrations between 1858 and 1868 as well as a few broadsheets.

Hokusai was a maker of pipes who abandoned his calling to become a painter. His family name was Ikedaya Kiuzaburo and he lived at Yedo in the Yokohama cho Nihombashi district. On taking up his new profession he changed his name to Asano Uyemon and so acquired the nickname Unobori Sanjin (celebrated man like a mountain). He made what was evidently in his day a notable journey travelling throughout all Japan and one record of this may exist in the series of One Hundred Views of Kioto a pretty set of landscapes of which five are in the Museum (E 4999—5003—86). They are of small size but well conceived and not badly coloured in the later style.

Hokusai left many other pupils whose names are given at length by M. de Goncourt and M. Revon (pp 136-138) and much of their work is catalogued by M. Hayashi. Some are not detailed here because they seem to have worked exclusively at Osaka and in the peculiar style of that place and these latter are the only ones notable as designers of colour prints. Most of the above were painters and illustrators of books but it has seemed right to give a brief account of them if only for the bearing of this development on the general history of the art.

VII

THE ŌSAKA GROUP

Several references have already been made incidentally to the existence of a late school of colour print artists who worked at Ōsaka. These begin to appear in the second decade of the nineteenth century. They devoted themselves almost entirely to theatrical subjects—portraits of actors either from life or in character and scenes from plays—and seem to have been dominated by a tradition more hard and fast than any that influenced their fellows of Yedo. The Ōsaka prints can easily be recognised by a certain hardness of treatment combined with brilliancy of colouring which is derived from the great masters of Yedo in this class of work. Shunsho and Toyokuni I. In actual training the majority of the Ōsaka men owed allegiance to Shunyei, Hokusai and Kunisada. Nothing is known of any definite connection of the former artist with the city. Hokusai visited Ōsaka in 1818 and undoubtedly was well known there while of the commencement of Kunisada's connection with the place we have a most interesting record in a fine print in three panels of which a copy is in the Museum (E 5995 5997 86). This is a representation in Kunisada's best manner of the dressing rooms, corridors and general internal arrangements of the Dotonbori Theatre carried on in connection with the great Ōtei refreshment house at Ōsaka. In it one sees actors in every phase of their professional life—learning their parts, making up, undressing, gossiping, coming and going with all their various attendants and assistants. The print is published by Nishimuraya with an announcement that

it was used as a memorial of Kunisada's visit to Ōsaka. The artist here informs his patrons had already printed the three great theatres of Edo in the same way with great success. Now he had come to Ōsaka and would do similar work there of which Nishimura intended to publish many more examples. There is unfortunately no date to this interesting example but it cannot have been much later than 1820. In view of the fact that many of Kunisada's pupils settled in Ōsaka no effort of the imagination is required to conceive that it had the expected success. This valuable piece of evidence is almost the only historical document which throws any direct light on what has hitherto been a most obscure branch of the subject but taken in conjunction with other indications it leaves no doubt as to the origin of a large proportion of the cult of the colour print at Ōsaka.

Before proceeding to what can by reason of the dearth of information recorded be little better than a list of the names of the Ōsaka artists some few facts derived from a careful comparison of their work may be noted.

The whole output of this group must have been the work of practically one generation and have been produced during the period from about 1820 to 1845. The great mass of the prints by artists of each of the three sub-schools indicated above was issued by four publishers only and the fact that they divided the publication among them indiscriminately almost every man of importance having been employed by at least three and occasionally by two at a time in the issue of series—shows that these publishers were contemporaries. Their names were Honsai Wataki Tenki (Temmanyō Kihei) and Kinkwado Konshū. Other publishers more rarely seen are Yamaka Kinkodo Shuwocho (who employed but not exclusively a small group of men with the

prefix Aslu to their names) Matsubaya and Yamamatsu. The chief engravers—who also worked for different publishers indiscriminately—were Ono Kumazo, Horikuma and Horikane, and among the printers we find Suritoyo, Kwakuseido and Iida. This last matter of engraving and printing is of special importance for among the Ōsaka broadsheets we find some of the best printing done in the later period of the art. The colours as already said are always brilliant and therewith are used metallic dusts, bronze and silver with great effect something after the style of the *surimono* but with more breadth of treatment. Another slight variant in these prints was the fashion of making two and four sheet pictures, those of Yedo being almost invariably, when more than one sheet was required, either in three or five compartments.

Of the pupils of Kumsada who worked at Ōsaka Gokitei Sadakage is one of the best. He drew with a graceful expressive line and his colour is good. He also made a few of the blue prints already spoken of and did some large broadly conceived heads of women. Kagetoshi was a pupil of this man.

Sadafusa (Gokitei Kitchoro) was a native of Ōsaka as also was Sadanobu (Hasegawa Kinkwado). Sadafusa was contemporary with Kunyasu and Gosotei Toyokuni and worked in much the same style. There were two other artists of this name. All three used different characters for the final part of their signatures but that of Hasegawa Sadanobu, the most important of the three, can be recognised because it is the same in this respect as was employed by Harunobu.

By Sadanobu we have a print which not only gives a useful date for his own work but also that of the publisher Tenki and the engraver Ono. It is a portrait of the actor Nakamura Tamasuke made on the occasion of his death on the 25th day of the 7th month of Tempo 7.

(A.D. 1838) As Ono also engraved prints by Ashūhiro and Sadamasu, and Tenkū published others by Sadamasu, Sadatsugu, Sadahiro, Shūgeharu, Hokuyei, Kunhiro, Hirosada, Hasegawa Nobuhiro, and Umekuni we are able to fix all these artists as working in Ōsaka under the influence of the same movement. Sadamasu was first a pupil of Kunisada, but he also describes himself as a pupil of Hasegawa Sadanobu. Both these men seem to have been specially attached to another famous actor, Nishimura Utayemon, who must have been a favourite in Ōsaka, although he derived one of his names from the great Nishimura Theatre of Yedo. It is worth noting that Toyokuni I also painted his portrait. Sadahiro (Gorakutei, Gochōtei, Shōkwotei) collaborated with Kunhiro in at least one case on the same print. This brings the publisher Kinkwado Konishi and the artist Hokuju into the same line. Similarly, the fact that Sadayoshi (Kwaishūtei) published with Wataki, and that Hokuyei and Sadanobu also did so as well as with Honsei and Tenkū, enables us to associate all these personages. Yoshitsugu was a pupil of Sadayoshi.

Another group of Ōsaka artists included Ashiyuki (Kigwadō, Kigokudo), by whom we have a portrait of an actor, made as a special gift to a friend and dated 1824—Ashimaro, Ashūhiro Ashūkiyo and Ashūkuni, the last a son of Roshū, and called in private life Asayama Seiyōsai. Most of these worked for the publisher Shuwōchō, but some of them also for Honsei. Ashiyuki's prints are best known and most frequently found. There are no essential differences in style between them and the other Ōsaka men.

The only one of Shūneya's pupils who can be identified with certainty among the Ōsaka artists is Kintaro Shūnyo, but we are probably right in classing with him Shunshū (Gwatōken) and Shunshū (Seiyōsai), the latter of whom may be the same as Ashūkuni. The

prefix Shun was largely used for the secondary names of the pupils of Hokusai who lived at Ōsaka who in spite of their master's repudiation of Shunsho may possibly have found it to their advantage to insist on the connection with so famous a theatrical artist.

Among those whom we should thus place in the Hokusai group other than his undoubted pupils referred to below are Horai Shunsho (Kochōzen) who certainly lived for a time at Ōsaka but was working at Yedo in 1847 still another Shunsho (III) a pupil of Hokusai and a second Shuncho probably a disciple of the same master who collaborated with Shunko in a three-sheet theatrical scene preserved in the Museum. Horai Shunsho it should be said is identical with Kunimori doubtless he attached himself to the style of Kunisada after his return to Yedo where he was certainly working in the 7th month of Kokuwa 2 (i.e. 1845).

Of the pupils of Hokusai who published prints in the Ōsaka style Hokusai was one of the best and most prolific. His personal name was Shima Jusen he used also the professional signatures Suitensai Kankanro Ransai and a special name Tokio (meaning dweller in the East and not to be confused with Tokio Eastern Capital) taken during a period when he studied the Chinese style but his prints are generally signed Shunkosai and more rarely Sekkwatei Hokushū. He illustrated many books of which the earliest recorded a

History of the Forty seven Ronin was published in Yedo in 1808. Hokusai however was a native of Ōsaka and all his coloured prints are associated there with. They are boldly drawn in a somewhat tight formal style and are well coloured. The technical excellence of for instance a series of large portraits (the head and shoulders only) printed in an elaborate manner akin to that of the *surimono* is undeniable and well

worthy of close study. The name of one of his printers, Kwakuseidō, is preserved. Two prints by him in the Museum are dated and so will help in the estimation of the period of his work, one, Bunkwa 15 (A.D. 1818), the other a portrait of the actor Ichikawa Kanjūro, made when he died at the age of fifty-one, on the 16th day of the 7th month of Bunsei 10 (A.D. 1827). Hokushū used on several of his prints the seal Shunko, an abbreviation of Shunkosai and he gave this to his pupil Shunko III mentioned above. Of Shunko III the only other information we can give is that in Bunkwa 7 (A.D. 1810) he made a portrait of the actor Ichikawa Yebizō then performing at the Kawarasaki Theatre.

Of Hokusei, practically nothing is known but what appears on his prints. They are very common and extremely similar in style to those of the last-named with which they must have been contemporary. He was employed by each of the great Ōsaka publishers, Kinkwadō Konishi Honsei Wataki and Tenki the engravers Kumazō and Horikuma reproduced his designs and in one case, at all events. Suritoyo printed them. One set of prints by this artist in the Museum is worth a note as illustrating the independence of the Ōsaka designers at times of their publishers. It is a set of six portraits of actors in the characters of the Six Famous Poets and was published in separate sheets by Honsei Tenki and Wataki though there is no perceptible difference in their style of production. On Hokusei's prints are found the additional signatures Shunkosai Shumbūsai Shumbaitei and Sekkwarō.

Shunshosai Hokusei in private life Isai Shotai, was illustrating books in 1810. He made one print of the Forum at Rome (Hayashi Catalogue 1218) otherwise his work is on the same lines as that of the preceding. The engraver Kumazō and the publisher Kinkwadō Konishi were associated with him. Shunshosai Hokusei,

Hokumio (Shunkōsai Sekkotei) Hokusei (Hokkai Shunshūsai) and Hokutsu also belong to the same period. Hoku by whom was made the interesting print described on page 143 is later.

Riutei Shūgeharu was a pupil of Shigenobu or Hokusai—possibly of both. He was a native of Ōsaka and also used the signatures Giokuriutei and Riūsai.

Other Ōsaka artists are Shibakumi (Saiwotei) by whom we have a print dated Bunsei 4 (A.D. 1821). Yoshikuni (Jukodo Toyokawa) Kitagawa Toyohide (Ichinūsai) whom one would be inclined to class as a pupil of Gosōtei Toyokuni. Nagakuni who made a sort of coarse imitation of the style of Sharaku and signed formerly Shūzei pupil of Nagashige, Hiro-sada a theatrical painter with a somewhat distinctive style. Toyogawa Umekuni (Jukodo) Toyogawa Hidekuni and Hasegawa Nobuhito. All these can with certainty be referred to the Ōsaka School not only because their prints were published in that town but by reason of identity of style with that of the better known men.

We have left till last a notice of an interesting personality associated more with Ōsaka than with Yedo though as a painter rather than as a colour print designer. This is one of the earliest pupils of Hokusai Kameya Saburo to whom in 1816 the master gave his name of Taitō II. Later on he as did many others of his school established himself at Ōsaka and actually tried to pass himself off as Hokusai. This man had kept an inn in the Shin Yōshiwara—he is also said to have been a *ronin* named Yendo Hanyemon (a discharged retainer of the Daimio Ogasawara) and to have lived in the Kojimachi quarter of Yedo—the first story rests on the evidence of a letter written by Hokusai. Drawings are still to be seen at Ōsaka with his signature but the fraud was soon discovered and he received the nickname of *Inu*

Hokusai (Hokusai's dog) He also received the name of "the Ōsaka Hokusai" He worked at Yedo from 1830 to 1843, and in Ōsaka certainly during the period Kayei (1848-53), and is identical with Hokusen His painting was a very able imitation of that of his master We may say here that another artist, Hashimoto Shōbei, of the Asakusa district signed drawings "Katsushika Hokusai" (one dated 1855 is preserved at the Isayama Temple), but Hokusai's great grandson states that the master never gave that name to anyone

VIII

THE PUPILS OF KUNISADA AND KUNIYOSHI

The second quarter of the nineteenth century saw an enormous increase in the production of colour prints. The process had during the preceding fifty years reached its utmost limits of technique and the widespread popularity of the artists already dealt with had resulted in the natural effect of a corresponding increase in the number of artisans who turned to this method of gaining a living. For the present whatever deterioration was to be seen in the inventive power and artistic skill of the *nishikiye* craftsmen generally, there was at least none in the arts of the engraver and printer. And so we find that a large number of prints of this period are beautiful in these respects, full of good pattern, still pleasant in colour and in the highest sense decorative. Most of the men who made them were pupils of one or other of the great masters, and some are of considerable interest as personalities. Of them Keisai Yensen, one of the most prolific of the makers of coloured prints, is also one of the best known from a biographical point of view. And such insight as we thereby gain into his character is valuable inasmuch as it furnishes a type—the prevalence of which can be verified in other cases from many suggestive indications—of the social habits of the class of artists with whom we are dealing. By some remote connection he claimed kinship with the ancient and honourable Fujiwara clan. His father Ikeda Yoshikiyo was a painter of the Kano School. His own names were Yoshinobu (Gishin), Zenpro and Risuke, and he was also called Ippitsuan and Mumei-o. He was born

at Hoshigaoka in Yedo, and at first was well to do. Even yet he has a reputation for that characteristic virtue of the Japanese and Chinese—filial piety, and it is recorded that after the death of his parents he maintained three sisters. His earliest artistic training was received in the studio of Kanō Hakkeisai, from whom he derived the name he nearly always associated with his own, and he also acquired some reputation as an author. He then lived in the house of Kikugawa Yeiji, a pupil of Yeishi, with whom he is said, somewhat unaccountably, to have studied the Tosa style. No traces of this can, however, be observed in his work, and his next master, Shinoda Kinyi (afterwards called Namiki Gohei), a composer and illustrator of humorous plays, was responsible for his instruction in the Ukiyoye manner, to which all his work is referable. After leaving Yeiji he lived for several years in Ōmi province, then returned to Yedo, Sōjūrō cho. He began life on his own account by painting toys, kites, battledores, flags, and the like, but after his first marriage he began to make pictures of women and to illustrate books. The remainder of his career makes a curious record. At the outset he achieved great popularity for his landscapes, which are more admired by the Japanese than they have ever been in this country. He accepted an order from a publisher to supply a series of views of Yedo, Kyoto, and Ōsaka, and actually executed part of the work. But before its completion—he had received the whole payment therefor in advance—he calmly abandoned the project and betook himself again to his old occupation of painting kites. His reason was the quaintly philosophic one that he objected to becoming famous. Nevertheless he had spent the money in a wild bout of dissipation, and the unfortunate publisher finally found him in a house of ill repute, severely and even dangerously intoxicated. After this escapade he

left Yedo and went to Kawsaki where he was entertained by Ikariya Rokubei a fish merchant who was a great lover of colour prints and befriended the artist from motives of pure generosity. Here again the temperament of the man broke out of all reasonable bounds. He borrowed money from his patron entered on another debauch and was discovered at the end of it to have parted even with every item of his garments. Once more he found generous patrons at Kisaradzu but with the same deplorable results. He then returned to Yedo and kept open house to the worst of company until his landlord fearing for his own credit turned him summarily out of doors. Then at last he reformed. His first wife had died and all we know about his family affairs so far is that having no children he had followed the Japanese custom and adopted a daughter. He now married again and with only occasional short outbursts devoted himself to hard and steady work so that he soon amassed a competency. Again we find an expression of his innate humour and the odd practical turn he gave to it for saying that Fortune if tempted too long might go as easily as it had come and that it were better for him to discharge his patrons than that by reason of old age or incapacity they should discharge him he definitely ceased working left his house moving to Negishi and retired to private life. This happened at about the end of the Tempō period (A.D. 1830-43). He afterwards moved to Nihombashi No. 2 Higashi Sakamoto-cho and died in the first year of Kayō (A.D. 1848) on the 26th day of the 8th month at the age of fifty nine. His piety had never failed him. The Japanese story teller relates that under no circumstances did he borrow from or go into debt to his relations or personal friends these favours were reserved for dealers and patrons whom with a habit of thought not altogether without parallel in

European Art, he seems to have looked upon as fair game.

Yeisen's prints are very numerous, and his subjects almost entirely females of various classes. His early work is much in the style of Utamaro's later productions, and has a good deal of merit—some of the large portrait busts of women being the best. Afterwards he seems to have followed Kunisada in this class of work, and, like him, made a number of those fine prints in blue and red which have already been mentioned. Yeisen also came considerably under the influence of Hokusai. He was a good painter of landscapes (see Chapter IX), and illustrated a number of books in which he especially adopted the methods of the last-named painter. Of these, *Yehou Nishiki-no Fukuro*, Designs for Artists (Osaka, 1828), *Keisai Sogwa*, Sketches of Flowers, Fishes, Views, etc (1839), and *Keisai Ukiyo Gwafu*, Pictures in the Popular Style of Scenes of the Seasons, Birds, Plants, etc., are the best known.

A pupil of Yeisen's, Tetsai Senchiō, called also Kichizō, Seichōsai and Sōgetsuyen worked in a style very like that of his master's later prints of women. He lived at Yedo, Reigan-jima. His dates of birth and death are not known, but his output must have taken place between the years 1830 and 1850.

Similar in style and date is the work of another artist, Kwasentei Tominobu, of whom we have no information, but who evidently belongs to this group.

Somewhat earlier than Yeisen, but on the whole closely akin to him in method, was Shunsen, a pupil in the first place of an artist of the Chinese School, Tsutsumi Tōrin, from whom he derived his earliest artist name of Shunrin. Later he worked under Shunyei, and then used the signature Kashōsai Shunsen, his own name being Saijūrō. He lived at Yedo, first at Kōjimachi,

Kaizaka and later during the period Bunkwa (A.D. 1804-17) in the Shiba quarter of the same city at Nakamonzen machi*. During this time his principal engraver was Yamadaya Sanchiro, and among other work he gained especial credit by his illustrations to a romance *Gengoro Bunna* by Tosai an Namboku. After some time he moved to Shummei machi also in Shiba gave up the making of colour prints and devoted himself to the painting of porcelain. His wife was a clever writer under the name of Gekkotei Shoja. The date of his death is unknown. Katsukawa Shunsen signed his earliest productions Shunko but is by no means to be confused with Shunsho's pupil of that name. These prints are very graceful more in the style of Kayomine than of anyone else. Afterwards he has a good deal in common with Yeisen. His landscapes are notable and are referred to elsewhere.

Both Yeisen and Shunsen produced some good two-sheet prints arranged in *hashirakake* form which were actually mounted and used as *kakemono* by the common people. The Museum possesses a number of these which form exceedingly effective decoration.

Kunisada's principal pupil was Takenouchi Sokû (or Munehisa) also called Utagawa Kochoro and Baichoro. At first he signed himself Baido Kunimasa III but in Kayei 5 (A.D. 1852) he married his master's daughter and then assumed his name Kunisada II. He died in Meiji 13 (A.D. 1880) on the 20th day of the 7th month at the age of fifty-eight and was buried at the Komuo Temple at Kameido. His work is better than that of some of his contemporaries but does not show to advantage by reason of the deterioration of printing in his day. He sometimes signs Kunimasa pupil of Kwachoro.

* Prints dated 1806, 1807 and 1811 have been noted in recent Sale Catalogues.

Most of Kunisada's pupils seem to have settled in Ōsaka, and are noticed in the chapter dealing with that school. They can generally be identified by the prefix "Sada," which is the token of their training. Among those who remained at Yedo, Sadahide may be mentioned. His own name was Hashimoto Kanejirō, and he also signed Gountei, Gōkuransei, Gōkurantei, Gōkuran, and Gōfūtei. Sadahide made some very fair landscapes with battle scenes, and his work generally is good of its class. He lived first at Kameido, near the Tenjin Temple, and then at Atakamachi in the Fukagawa ward, Yedo, and illustrated a number of books—particularly a child's version of the *Hakkenden* by Bakin, in collaboration with Kunisada, Kunitsuna, Kuniteru, Kunimasa (III), Kunitoshi, and Kunitaki—which was published in 1849. He was still living in 1863.

Sadashige (Okada Tōshirō), alluded to above, under his later name of Kuniteru, was by no means an unskilful artist. He died on the 15th day of the 12th month, Mei 7 (A.D. 1874), aged forty five years.

Kunihisa was also a pupil of Kunisada and married the third daughter of his master. He lived at Yanagishima, and used the secondary signatures Ichirūsai, Ippōsu, Ichunsai. He collaborated with Kunisada in the making of broadsheets and the Museum possesses one specimen, in which the latter drew the figures and the former the scenery which was done in Kunisada's seventy ninth year (A.D. 1864 the year of his death). Kunihisa must not be confounded with Utagawa Kunihisa-jo, a female pupil of Gosōtei Toyokuni and a rare example of the adoption by a woman of this craft. A specimen of her work is also in the Museum. Sada uta a female pupil of Kunisada is not represented.

Another pupil was Kunitaka (Arakawa Yasohachi), who made the last portrait of his master, from which we learn that he was twenty nine years of age in the

year 1864. He must have lived for a considerable time after that date and his output was large.

Kuniyoshi also left a number of di-ciples who continued to work in Yedo. They bear the final dissyllable of their masters name as a mark of distinction. Yoshitora was one of these a native of Yedo in which city he dwelt at Nakabashi Matsukawa-cho. He made a good many prints of military scenes in the style of his master working until thirteen years after the latters death under his own name coupled with the signatures Ichimosaï or Kunchoro. His own name was Tatsugoro. At the end of this time however he for some reason discarded his old connection and henceforth signed his work Mosai.

Yoshitoshi (Yoshioka Yonjeiro) who also signed Gioku-o-ro Ōso Ikkwasai and Kwasai was an adopted son of Tsukioka Sessai. He was an artist of considerable power and imagination and forms a connecting link between the old makers of colour prints and those now working in Japan among the latter of whom he held quite the foremost rank*. He died on the 9th day of the 6th month of Meiji 25 (A.D. 1892) and was buried at the Sempuku Temple at Higashi Ōkubomura in Yedo. His later style has the merit of independence of the old stereotyped formulæ into which the designers of colour prints had fallen though it received scant justice at the hands of a decadent school of printers who used German aniline colours.

Yoshifuji (Nishimura Fujitaro) was a designer of military scenes and battle pieces. He also made prints for dolls dresses and so gained the nickname Te-asobi (toys). His other signatures were Ichubosai and Ipposai.

Yoshikage lived at Yokohama and painted prints and objects specially for export.

* Yone Noguchi: Yoshitoshi. In Japan Society Trans. VII p. 145.

Yoshitsuya (Mankichū, Ichiyōsai) was the son of a basket-seller, and lived in the Honchō ward of Yedo. He made book illustrations as well as prints, and about the period Kayei (1848-53) is said to have been a competitor of Kunitaru in the making of *Ichimazuri* (single page of print).

Other pupils of Kuniyoshi were Yoshikuni (Jukōdō, Shunkōdō, Toyokaw), Yoshikazu (Ichijūsai, Ichikawa) who lived at Otobane in Yedo and was at work in 1853, Yoshichika (Chōkarō, Ikkeisai), Yoshiharu (Ichibaisai, Chōkarō), Yoshimori (Ikkuōsai), Yoshimune (Isshiōsai, Shosai), Yoshisato (Ichiyōsai), Yoshitsuna (Ittōsai), Yoshitaki (Ichiyōtei), Yoshitsuru (Isseisai), Yoshiume (Ichiyōsai, Nakajima Tōsuke), a native of Ōsaka, and several of even lesser importance. The names given above in brackets are actually found on prints by them in the Museum collection.

Yōshū Chikanobu, a pupil of Kunichika, was alive and still at work in 1902. Some few of his early prints are in the Museum. In those of the present time he has to some extent adopted the manner of Utamaro.

Chikamaru and Chikashige are probably pupils also of Kunichika. Chikamaro is a very different personality for he is identical with Kyōsai, the last and one of the most interesting of those artists of the Ukiyoe who were of the first rank.

Kawanabe Tō-oku Kyōsai (Shōjo or Shofu) was born in 1831 on the 7th day of the 4th month at Koga, in the province of Shimosai*. As a boy he worked for a short time under Kuniyoshi but received his chief artistic training at the hands of Kano Tohaku, soon however reverting from the traditions of the Kano School to the wider and less restricted manner of the Ukiyoe. In his early days Kyōsai used the signature Chikamaro.

* Strange E. F., *The Art of Kyōsai*. In Japan Society Trans. VI p. 263.

and as remarked above his productions of this period are formal and with little suggestion of the style he afterwards used with so great effect. Kyosai attained celebrity at an early age and during the period of ferment which culminated in the revolution of 1867-68 he was three times imprisoned by the authorities of the Shogunate for the political offence of caricaturing them. After the assumption of power by the present emperor a great congress of painters and men of letters was held at which Kyosai was present. He however found enough to laugh at in the new state of things and his caricature inspired by this event brought him again into the hands of the police. He died in 1889 at the end of a wild life of turmoil and dissipation—always in trouble but always happy.

M. Guimet and M. Regamey visited Kyosai in 1877 and have given us a pleasant account of the artist as well as an excellent portrait of him*. And in his own book *Kyosai Gwaden* he has himself left his autobiography and illustrated it with sketches of amazing humour and force the most noteworthy of which from our point of view are those showing him at work. This book was published at Tokio in 1887 it has four volumes two of which are devoted to a history of Japanese painting and two to the life of the artist all illustrated by himself under the name Kawanabe Toyoku. The text is by Uru Masakazu.

Kyosai has generally been said to have been a pupil of Hokusai but so far as actual teaching or even avowed study goes this statement is without foundation. That he is to be classed with Hokusai above all the other artists of his school is undeniable. His artistic qualities closely resemble those of that master his independence of tradition his wonderful facility his realism his humour and in no small degree the technique that he

* *Promenades Japonaises* 1880

adopted in his paintings at times. He came too late to make many good prints, but some few are to be found which show refreshing originality. The Museum possesses several which illustrate his varied methods, that reproduced being perhaps the most delightful, as one of Shōki the Demon queller is the strongest—and very reminiscent of his early master Kuniyoshi. Kyōsai also supplied a good landscape to a figure by Kunisada II (E 10337—'86), a two sheet hanging picture. But in this case the student will find more satisfaction in accepting him as a painter, and studying the fine original drawings of fairy tales and illustrated proverbs, and studies in ink which the Museum is so fortunate as to possess. Kyōsai illustrated several books besides that named above, the best perhaps being his *Yehon taka kagami*, Illustrations of Hawks, 1870, *Kyōsai Guafu*, 1880, *Kyōsai Mangua*, 1881, and *Kyōsai Suigwa*, 1882.

The art of colour printing has by no means died in Japan. During the early years of the Meiji period it touched its lowest point, when the designs were the merest travesties of the old work, though still keeping some remote semblance of its traditions, and the colour was crude, cheap and muddy. Still the engraver never quite lost his cunning and the last score or so of years has seen a substantial and not unmeritorious revival.

The characteristics of the modern colour prints are such as clearly distinguish them from the older work. In subject, there is a wider range in general choice though the two mainstays of the elder artists the drama and the Yoshiwara, no longer furnish any appreciable number of designs for this purpose. We have, indeed, pictures of women but they are the pleasant women of everyday life. The heroes of history are still favoured and the fairy tales and legends supply a large proportion of ideas to the artists. Of pure landscape there is little, but it enters largely into compositions all the same, and

the treatment of flowers trees and such like natural features is more common and more realistic than before. The old conventions of drawing the figure have also yielded to realism under the direct influence of European methods of instruction now more or less practised in the schools and studios of Japan. The engraving remains notable though not so bold and vigorous as of old. The block is cut with less depth and more littleness though not with less precision so far as the reproduction of the artist's drawing is concerned. The colours show an improvement on the last bad stage but do not approach those of the good period.

They are all European in character if not in actual origin and are worked with a transparency quite foreign to the old methods. Still the result considered by itself is often far from despicable and sometimes approaches real excellence though always with a tendency to slight perhaps dainty prettiness rather than the old virile force and beauty. The process of decline and revival can well be seen in the work of Yoshitoshi mentioned above whose long life embraced the whole period from the time when the ancient traditions were still comparatively closely followed until that which saw the new school firmly established. In his case freedom from the fetters of the former proved a distinct gain in the matter of design for his later work shows more individuality *more resource and more imagination than most of his* earlier prints on the stereotyped lines. One must regret that he could not have developed in these respects while some of the old printers were available though as he in common with his fellows had to make what would sell that was hardly possible under the old conditions to anyone with much less independence of character than Hokusai possessed.

Of the actual men of the day one need do little more at present than give their names. Toshikata is a

pupil of Yoshitoshi, and himself has a pupil of promise, Kiyokata. His work is delicate, and when not disfigured with European ideas, it is quite good. Miyagawa Shuntei (Itsujin) may be a descendant of the old Miyagawa family, and sometimes signs also *gio-jin* (man of leisure), a hint, perhaps, that he wishes to detach himself somewhat from the professional colour print maker. Shuntei is one of the most successful of the modern men in his treatment of landscape, and he secures as good a technical rendering of his designs as do any of his fellows. Gosai Toshitake, also a pupil of Yoshitoshi and a follower in subject of Kuniyoshi—and Tomioka Yensen, are of the same school as those before named, but Ogata Gekko is an adherent of the Shijo School, which includes the best of the recent naturalistic painting of Japan. Gekko is an artist who is not without official honour in Japan among painters. He has been awarded medals and has himself served on juries of recent exhibitions of Japanese paintings—a fact worthy of note, for it illustrates a considerable change of idea as to the social place of the colour print designer.

IX

LANDSCAPE

Japanese colour prints devoted to landscape form a class apart in the art of the world. There is nothing else like them—neither in the highly idealistic and often lovely abstractions of the aristocratic painters of Japan nor in the more imitative and it must be said more meaningless transcripts from nature of European artists. The colour print as executed by the best men of the Japanese popular school occupies an intermediate place—perhaps thus furnishing a reason why we Westerners so easily appreciate it. Its imagery and sentiment are elementary in the eyes of the native critic of Japanese high art. Its attempt at realism are in his eyes mere evidence of vulgarity. On the other hand these very qualities endear it to us. We can understand the first without the long training in symbolism which is the essential of refinement to an educated man of the extreme East. And the other characteristic forms in our eyes a leading recommendation. In short the landscapes of artists such as the Hiroshige approach more closely to our own standards and are thus more easily acceptable to us than anything else in the pictorial arts of China and Japan—while they have all the fascination of a strange technique—a bold and undaunted convention—and a superb excellence of composition not too remote in principle from our own.

The Japanese treatment of landscape derives its origin from that of the classical Chinese painters. In the colour prints of the second half of the eighteenth century it generally appears as an accessory only though

Toyoharu, Shigemasa and Sekkio did interesting pioneer work in pure landscape. Such are the methods employed by Koriūsai, who is the first maker of *nishikiye* to use natural forms with distinction, and of Shunshō, especially in some of his rare *surimono*. Used simply as settings for figure subjects, the treatments of landscape by Kiyonaga, Kiyomine, and especially Shunshō, are worthy of study, as steps in the development which was proceeding. Toyokuni I, in some of his early work, followed the same lines, while that of Toyohiro and of Hokusai approaches more closely to the Chinese School. The student will find the work of the former worth close attention, inasmuch as to him is possibly due the culmination of this branch of the craft in the person of his pupil, the first Hiroshige. Toyohiro was a master of composition. In colour he is sometimes weak, and his figures are small and placed with too casual a judgment. Moreover, he is too frankly dependent for his atmospheric perspective on those curious bars, generally of rose pink, which run somewhat arbitrarily across many of the landscapes of the popular school, and, being derived in the first instance from a well-known effect of morning and evening mist, soon became a mere trick to get the different distances of a view into proper relationship with each other. In the Views of the Six Tamagawa, a fine set of half landscape half figure subjects in the Museum, his colour is good and unusual, the use of purple and green being quite remarkable for such work as this. The large figures in this set hardly belong to the landscape, but on several of the plates will be seen smaller subordinate passages which are in Toyohiro's ordinary style. But it is reasonable to suppose that it was he who gave his pupil the first lead in the direction of landscape, which the latter ultimately followed to ends so magnificent. Shunzan made a curious set of the Views of Lake Biwa (*Omī Hakkei*), cleverly arranged compositions, quite

simple and small coloured chiefly with pink and green and each printed in a circle on a background of solid black on which is a poem in white cursive characters

Of about the same period are an early set of small Views of Yedo by Hokusai of which the Museum possesses three (the full set consists of eight) (E 23-25—1902) These are all to be considered together though the drawing (especially of the foliage) of the latter is far the best

Utamaro devoted his attention almost entirely to figure subjects but he produced one marvellous set of designs of plants and insects and a few remarkable landscapes Of these some are without distinction as for example his Yodo Castle on the Yodo River (E 12823—86) but on the other hand the picture of moonlight from *Kiogetsu* (1789) executed entirely in monochrome is full of power and shows that in the practice of the traditions of the classical school this artist was by no means beneath contempt Hokusai has been more fully referred to in another chapter (Chap VI) But in this place it may be convenient to offer some criticism of this class of his work as it appears to the writer His greatest series the Thirty six Views of Mount Fuji consists without exception of masterpieces—but they are masterpieces of conception—stupendous effects of composition executed with unfailing boldness and directness of line In this series Hokusai is working toward Japanese ideas but in his own characteristic style His colour is almost entirely subordinate the symbolism is always in evidence and the sweep of line that highest criterion of excellence in Japanese eyes is to us at all events superb No one can fail to appreciate the intense individuality of this work which perhaps more than any of his other efforts has gained for him his reputation in Europe The Waterfalls and the Famous Bridges rarely reach this level In certain

other prints, notably "Illustrations for Children of the Hundred Poems" (c. 582—'99), and the "Views of the Loo-Choo Islands" his colour has much more to be reckoned with. Originality again is strong in these designs, but as pure line work they are less striking. This deficiency is to some extent redeemed by the bold contrast of colour—light blue and bright red, for instance, in one, and deep blue and brilliant orange in the other. The figures, too, are always of importance, and generally suggestive of a kindly humour. But in landscape, as in other branches of art, Hokusai stands apart, a strong man filled with the very soul of art, and happily gifted with means of expressing the emotions aroused in him by its innumerable phases.

But it is the first Hiroshige who laid down the lines on which these makers of colour prints, who devoted their attention to landscape, were henceforth to proceed. And although there are still certain doubtful points in the meagre accounts of his life and work, it is at last possible to clear away a few of the confusions and to present at least a suggestive outline of the man's career.

Hiroshige was the son of Genyemon Ando, a hereditary fire official in the service of the Shogunate Government, his family name being Ando. During his boyhood he was also called Tokutaro, which name he changed to Juuyemon during the middle period of his life, and later to Tokuber*.

The authors of "Masterpieces of the Ukiyoe School" state definitely that he was himself a subordinate official in the same service as his father, and that the journeys which provided so many of his subjects were undertaken in this connection. He resigned this post in 1823.

He is said to have shown great artistic talent even as a child, and there is a Japanese story that when young

* E. F. Strange. *The Colour prints of Hiroshige*. In *Japan Society Trans.* IX. p. 114.

he gained his living by making roadside pictures with sand of different colours while the first account we have of him is a record that a certain Loo Choo man who visited Japan when Hiroshige was only ten years old noted as one of the wonderful sights he saw a sketch of the procession of the Korean Envoys entering Yedo in 1806 that the boy had made with all the skill and ability of a full grown draughtsman

Hiroshige's father appreciated this early promise and in the first place applied to a Kano artist Okajima Rinsai to give him lessons. He appears to have worked with this artist (who had himself been a police official) until his fifteenth year when he applied to be admitted to the studio of Toyokuni I but that great artist had then no room for another pupil and was obliged to refuse him. What the consequences would have been had he been able to comply with this request it is impossible to imagine but the event proved that in one direction at all events the younger man was the stronger personality. By the friendly offices of a bookseller however Hiroshige was received into the studio of Toyohiro who with Toyokuni had been a fellow pupil of Utagawa Toyoharu. After the death of Toyohiro (in 1828) he began business on his own account adopting and assisting his master's grandson Toyokuma having meanwhile chosen a name which should signify to all the source of its training by its construction out of that of Toyohiro. He was formally authorised by his master to take the name Utagawa Hiroshige by a diploma dated 9th March 1812 which is still preserved in a private collection at Tokyo.

At this time he found that there was no market for the prints in the new style which he had already begun to develop the public refusing to look at anything but portraits of actors and dramatic scenes in the manner of Toyokuni so he migrated from Yedo to Kioto where he published a set of views of the old Imperial city

and its neighbourhood. However he soon returned to Yedo and under more favourable auspices began to issue prints of landscape which soon became so popular that even the son of the great Toyokuni himself Gosotei Toyokuni found it worth while to imitate him in a set of views of which one is reproduced in the present volume.

In Yedo he lived for most of his life at Ogachō but towards the end of it at Tokiwa-chō and then at Nakabashū Kano Shūmichi. He died in the year Ansei 5 (A.D. 1858) on the 6th day of the 9th month at the age of sixty two and was buried at Asakusa in the Togaku Temple at Kita Matsuyamachō receiving after death in accordance with Japanese custom the name Issei Genkoin Tokuo Ryūsai-koji. He seems to have been of a kindly nature with a great love of humour and some literary culture. He was always fond of those little poems embodying with some pretty fancy a play upon words of the nature of a pun which are so popular among the Japanese and among other work of the kind he illustrated one well known collection relating to his favourite Tokaido the *Tokaido Utashige*. Indeed one of his own poems of this sort is preserved the last he wrote when the hand of death already lay upon him. It may be translated: I have left my brush in Yedo for now I go to the West to a country of different landscapes.

Hiroshige II made a colour print portrait of his master when the latter died and a fine statuette in wood is also in existence.

Before Hiroshige died he had in addition to Toyokuni adopted another son at first called Shūgenobu* (not Yanagawa Shūgenobu) but who succeeded to the name of Hiroshige II in January 1859. The Museum contains prints by him signed *Ichiyusai Shūgenobu*.

* Mr J. S. Happer first identified Hiroshige II with Shūgenobu. Sale Cat. June 1909.

This artist worked with him and closely imitated his style and it is to him that many of the prints hitherto associated with his master should be ascribed particularly those upright single-sheet panels in which some conspicuous object appears in the foreground. He also used the signature 'Ichiriusai Hiroshige' the first of which names had been sometimes used by Hiroshige I but had been for some time discarded by him. He married Hiroshige's daughter but some years after the death of his master fell into some unnamed disgrace. He was compelled to leave Yedo and abandon his name settling at Yokohama under that of Hirochika II. But I have never seen any prints thus signed. He died in 1869 in his 44th year.

Another pupil and adopted son of Hiroshige I was Ando Tokubei whose first artist name was Shigemasa (of course not to be confused with the earlier and far superior man of that name). He worked for a time as Hiroshige III but on the disgrace of the second of the name he married the divorced wife of the latter and succeeded to the title Hiroshige II. He lived to a great age and only died in Meiji 27 (A.D. 1894).

The distribution of the great mass of prints bearing the name Hiroshige among these three artists is by no means an easy task for it is certain that before the death of the first of them the two elder at all events collaborated to a considerable extent and a good many land-scapes must have been thus produced the designs for which were based on sketches by the master and worked out by a pupil under his supervision. Still there is little difficulty in allotting to Hiroshige I the land-scapes which were executed solely by him. His treatment of the figure is perhaps the safest guide in this operation. He drew it with more care than did either of his pupils with more humanity and realism often with a distinct touch of humour and with more than a suggestion of

the style of Hokusai Hiroshige II as a rule made his figures smaller and more perfunctorily, his compositions are far inferior, and he displays a great lack of originality and invention, his best work being traceable to a use of sketches left by his master. He had some skill as a painter, but little, apart from his master's influence, as a designer of colour prints.

The finest work of Hiroshige I is generally in single sheets, arranged horizontally. But he made several good compositions of larger form, which are very uncommon, but certainly represent him at his best. Among these may be specified a magnificent view, in shape of a *kakemono* of Saruhashi, in the mountains of Kiso, a hanging bridge joining two high cliffs above a torrent, and with a great distance seen beneath it under the full moon. Another of similar form is "Kisoji in Snow," a scene in the same district. There are also by him, examples of three sheet compositions arranged both vertically and horizontally, the Museum possessing one of the latter, the favourite subject of "Travellers crossing the river Oi," on the Tokaido road.

It is the latter subject which supplied Hiroshige with the motive of his most famous publication the *Goju san Tsugi*, or 'Fifty three halting places on the Tokaido,' the old route of travellers from Yedo to Kioto. Nothing in Japan except Mount Fuji has been more often printed than this ancient way between the two capitals of the country, and no artist has done its magnificent scenery better justice than Hiroshige I. The full series contains fifty five plates views of the two cities being added to those of the fifty three stages of the road, and there are also in existence seven early prints which were re-cut with variations. The greater part of the set appeared in 1834 and thus takes early rank in the order of Hiroshige's work, among which it is generally accounted the masterpiece. The blocks were

printed until they were quite worn late impressions having consequently blurred outlines and sometimes faults of register and colouring which easily distinguish them. They have also been re-cut for quite late editions.

It would take too long to enlarge on the beauties of this set. They form an encyclopædia of Japanese scenery and the incidents of the road drawn with unfailing humour greatly add to the charm of the daring and effective rendering of the different landscapes. Perhaps the most famous of them is the Rainy day at Shono in which a group of travellers protected by native rain-cloaks of grass are toiling up a mountain pass. Hiroshige I made many other sets of views of the Tōkaidō varying in size. A number of them are more or less represented in the Museum. This and other series of landscapes were the direct result of the artist's personal observations. Several of his diaries and sketch books are still in existence recording the simple but exquisite notes he made of subjects that appealed to him and this was the material which he afterwards worked up into colour prints.

One of our illustrations is taken from another smaller series of views which if not so well known is in the opinion of many critics even more beautiful the *Omī Hakkei* or Eight Views of Ōmī (Lake Biwa). These are more delicately coloured than most of the Tōkaidō set and conceived with great simplicity and refinement. They form a delightful rendering of the subject seen from the eight points which Japanese tradition has from time immemorial decided to be the best. Their titles may in this case be given at length.

They are (1) The Autumn Moon from Ishiyama (2) Lingerin^g Snow on Hirayama (3) The Glow of Evening at Seta (4) The Evening Bell at Midera (5) Boats

* The greater part of 1st Edition was published by Seihakudō and Hōyō dō jo nly the later prints by the latter only

sailing home to Yabase, (6) Bright sky and breeze at Awadzu, (7) Rain by night at Karasaki, (8) Wild Geese alighting at Katada. The illustration of these subjects, invariably the same, is not confined to pictorial art; they are found on objects of lacquer, metalwork, and pottery. The Chinese had a similar series.

Hiroshige I made many sets of views of Yedo and the neighbourhood. A correspondent in Japan informs the author that he has collected examples from no less than thirty-five different series, and there are, doubtless, others still to be noted. Views of the six Tamagawa, eight of Kanizawa, and ten of Kiôto may also be mentioned.

Although neither is landscape, two classes of broad-sheets may be mentioned here, one the well known set of twenty different kinds of fishes, made apparently in competition with those anonymous drawings of similar subjects that were turned out in such large numbers during the first half of the nineteenth century, the other a number of sets of compositions of flowers and birds in the narrow, upright form. These, called *kwa cho*, are always well composed, and are often extremely beautiful and decorative in appearance. They are most useful for designers. Hiroshige I is said, by one Japanese authority, never to have painted in the ordinary *Ukiyoye* manner. This however, is inaccurate, as several prints of female figures, rather like those of Yeisen, are to be seen in the Museum and are undoubtedly by him. As a curiosity, mention may also be made of three prints made as advertisements for a dealer in inlaid shell work,

Hiroshige's landscapes are less striking than those of Hokusai but the influence of the former is undeniable in some instances. While the latter compels our admiration by his original composition and superb and unexpected line the former is more dependent on mass of colour and the effect of far seen distance. No one renders a diminishing distance, with its almost infinite suggestions better than Hiroshige. His composition is rarely forced and in spite of a selection of subject which is anything but conventional his picture comes easily and convincingly to the eye. As a rule he lays little stress on the foreground. His point of view is almost always from above and at a great height, so that there are no strong contrasts of focus, and so great is his skill that the use of large details in order to put his middle distance and background into their proper perspective was never necessary to him though in later work, where we suspect the collaboration of Hiroshige II this end was sometimes gained by the ugly introduction into his picture of the legs of a horse a great tree trunk or something of the sort seen quite close to the observer.

We are inclined to look on this trick as one of the characteristics of Hiroshige II who moreover, rarely equals his master either in colour the management of aerial perspective or the drawing of the figures. He made or influenced the greater number of the later upright prints of ordinary dimensions, although in some of the best known series he was probably simply expanding sketches or compositions by his master such as are contained in some volumes of original drawings by the latter in the collection of Mr Arthur Morrison. An instance of this is to be seen in the *Views of Noted Places in the Provinces of Japan* published in 1856 (E 4421-4488-86) which although probably by the second man throughout is full of traces of work by the first. In another case we have definite evidence for the

introduction to the Hundred Views of Mount Fuji issued in 1859 expressly states that though the series was not published until after the master's death yet he himself made most of the designs the work being completed by his pupils Hiroshige II made however several oblong prints closely following his master's manner but always noticeably inferior thereto One print by the first has an historical interest for it is a memorial of the famous visit of Commodore Perry and his squadron of the United States Navy to Japan in 1853 It is a view of Uraga bay and in the foreground is one of the boats of the fleet flying the American flag on which the stars are blue

Hiroshige II made a considerable number of prints of women and some of actors Later prints are like those of Yeisen and Shunsen and without distinction The date of his abandonment of his name and calling in Yedo is unknown but it must have been after 1863 in which year he made to special order a three sheet print of portraits of the actors and musicians employed at the Bungobushi Theatre Yedo in commemoration of its foundation before the year 1609 and continued existence for a certain period of at least two hundred and fifty five years This print (E 3927—86) furnishes the best criterion for the separation of his *Ukiyoye* work from that of his master and of his fellow pupil Hiroshige III

In 1918 on the 60th anniversary of the death of Hiroshige I a memorial exhibition of his work arranged as far as possible chronologically was held at Tokyo The catalogue¹ contains valuable information on the subject and the mere fact that this honour has been paid to one of the colour print artists is a significant

¹ Catalogue of the Memorial Exhibition of Hiroshige's Works on the 60th Anniversary of his death Compiled and published by S. Watanabe (Ukiyoye Association) Tokyo 1918

tribute to the reaction on Japanese opinion of the estimate of the artist's merit formed in the first place by European critics

The men named Hiroshige worked in conjunction with Kunisada Kuniyoshi and others sometimes supplying the landscape to the figures and sometimes making figure subjects for series of which other artists made portions. It is probable that the third did most of the subordinate work for the landscape is quite inferior to that of Hiroshige I and II who may have joined with (in these instances) Kunisada and Kuniyoshi in such productions as the Famous personages each with one of the Hundred Poems (E 4641 4740—86) and the Illustrations of Female Characters each with reference to one of the stations of the Tokaido (E 4584—4640—86). To Hiroshige III are to be attributed the

Thirty three pictures of the Benevolence of the Goddess Kwanon in which both Kunisada I and Kunisada II assisted as of course the caricatures and other prints of obviously quite late date

Hiroshige I illustrated several books among which are *Yehon Tebikigusa* Primary introduction to Pictures of Flower and Fishes for Children (1848) *Shosoku Guatsu* a set of designs and two series of cursive sketches (1848 50 1851)

Keisai Yeisen made a considerable number of admirable landscapes working in a free and effective style. The best in the Museum are a picture of fishermen catching fish by means of trained cormorants around whose necks rings are fitted to prevent their swallowing the prey and a view of Ryojoku Bridge which has something in common with drawings by some of our own artists. The first named is notable for an ingenious use of shows and reflections. The landscape backgrounds to a set of the Twelve Scenes from the Drama Chushingura by this artist are broad and simple in style and quite good

Yeisen also made a set of "Waterfalls," in imitation of those of Hokusai, and he completed a series of "Views of the Kisokaido" (Eastern Road), contributing twenty-two designs to the forty-eight made by Hiroshige I, whom he is said greatly to have influenced.

After Hiroshige I returned from Kiôto and began to gain popularity for his landscapes, Gosôtei Toyokuni attempted to imitate him with a considerable amount of success. The Museum contains several of this series of prints, which are quite good in colour, though hardly up to the level of Hiroshige in composition. In them are crude attempts at the drawing of reflections.

Shunsen is responsible for a series of landscapes, slight, but quite distinctive in colour, green and rose pink being the characteristics of the scheme used. In these, figures play a prominent part, although not so much as to dominate a clever suggestion of outdoor effect, got with the simplest of elements. An almost invariable convention used by Shunsen is the delimiting of his sky a little below the top of the print, with a branched or broken bar of red, in this case a mere trick, though a pretty one, to help the distance. The composition is always very simple and generally follows parallel lines.

Utagawa Kuninao drew a few landscapes of full size, rather coarsely printed, but having a certain force and some feeling for arrangement. The best are a set of four *Shiki no Meisho*, illustrative of the seasons of which two are in the Museum as well as a third, "Gathering Shells at Low Tide," of the same character. Although it is not a landscape, strictly speaking, mention may be made of a three-sheet print representing a group of girls being carried bodily or on litters across the River Ôi by coolies—a really excellent print, and the best possible example of Kuninao's powers.

One would have expected from the pupils of Hokusai

a considerable production of landscapes and that of a high standard. But although many colour print makers tried their hands from time to time at this class of subject none seem to have been able to persevere in it beyond the publication of one or two series with of course the exceptions of *Hiroshige I* and *II*. It is to be supposed that although these with Hokusai were able to direct the public taste in this direction they did it by sheer force of their genius and that there was never any real desertion on the part of the common people of their favourite subjects—the drama and the women of the tea houses and Yoshiwara.

Hokkei among Hokusai's pupils made some very interesting essays in landscape. His treatment of it in *surimono* is always good and in *Shokoku Meisho*—a series of famous views in different provinces—he shows a considerable trace of his master's influence especially in colour and the drawing of the figures. His composition is weak. This set is of unusual dimensions $6\frac{1}{2}$ inches high only by $14\frac{1}{2}$ inches wide. One of the subjects represented is an European ship of old and curious rig saluting as she passes the hill Inasa at the entrance to Nagasaki Harbour (E 573—99).

Shotai Hokuju a fellow pupil with the last made some extraordinary attempts to draw clouds and shadows. His view of Rikoku Bridge Yedo (E 1427—98) is a curious instance of this. The figures are tiny and hardly diminish for a considerable distance from the front of the scene but each has its careful little shadow and so have the bridge the houses and the boats. Hokuju made an attempt to get the bridge into perspective but failed badly. his sky is a quaint attempt at realism. This print is less of a success than any it was experimental and the artist was hopelessly out of his depth and methods unsuited to his art. In *Yenoshima* which he proudly labels *Ukiye* (perspective picture) the

perspective is fairly accurate, and the result, as one would expect insignificant beside those obtained by the frank conventions of Hokusai and Hiroshige, who both understood perspective enough to know when to disregard it. Hokuju was at his best in such a view as the "Sarubashi" (Monkey Bridge) in Kōshū Province, one of those wonderful old timber constructions stretching over a ravine, which so delighted Hokusai. This is treated in a broad simple style, with no European affectations save the clouds—and these unreal enough to be not quite out of scale.

Hokusai made a series of One Hundred Views of Kiōto which are stiff at times, and generally of unequal merit. Here and there, however, he gets a good atmospheric effect as in the rainstorm driving down on a procession crossing a bridge (E 5001—86). The Museum has only five of the series. Gakutei and Shuntei also produced good landscape.

Hasegawa Sadanobu comes rather within the school of the Hiroshige for his landscapes follow somewhat closely the methods of the second of that name. When they are well printed which is by no means always the case they are quite meritorious. The Museum possesses his best set, the *Omī Hakkei* (Eight Views of Lake Biwa) which, though small are quite pleasant and good in style and colour and also a portion of a larger (but not full sized) series the Hundred Views of Ōsaka. The drawing of the figures in the last named set is peculiarly reminiscent of Hiroshige II but some of the colours are crude. Gountei Sadahide fellow pupil with Sadanobu produced some interesting topographical prints generally of large size, and with slight attempts at pictorial effect. One of the best of these is a three sheet (at least) subject, 'The Buddhist Temple Hongwanji, at Asakusa' (E 12148—'86). In this the great sweep of the curved roof is finely shown and its dignity heightened by the

comparative insignificance of its surrounding and of the procession of very small but very ceremonious human beings who make so little a show beside the huge edifice. The bird's-eye view of Yokohama (six sheet T 12151—86) is interesting if only for the obviously European visitors seen in the streets. Among his landscape work on ordinary lines, Sadahide made a set of Views of the Tokaido and one of Views of the Western Provinces.

Yoshiyuki, a pupil of Sadayoshi and an Ōsaka man produced a series of a hundred views of that city which should have a great deal of merit at their best judging from the five which alone are found in the Museum. Two of these a flight of wild geese in the rain and a cluster of sparrows fluttering round the finial of a temple are really excellent but the others are not so good.

Kuniyoshi drew a series of Views of Yedo in the old style but without much delicacy. His later work with signs of European influence is strong and original in design and shows incidentally a much better treatment of landscape. Of the same generation mention may be made of a pretty series of the Eight Views of Lake Biwa by Kuniyasu small in size (9 × 6½ inches).

Many other artists tried their hands at landscape. The Tokaido series especially became a mere formality in the treatment of which there is nothing to choose between a whole group of men mainly pupils of Kuniyoshi. Ichijusai Yoshikazu is one of the best of these. His Tokaido with humorous scenes would often be excellent but for the figures. He made also two sets of Views of Yedo. Yoshitora deserves a note for his curious pictures of London and Paris and the absolute disregard of truth which those inventive compositions display in the grouping of details. He made a large bird's-eye view of the Tokaido in nine sheets and another set of the Views in the stereotyped lines.

This last stage of decay in landscape saw all the beauty beaten out of them by mere formalism. The conventional signs are inserted by which the landscape is to be identified and a procession introduced into the picture to help out the composition and as a rule that is all. Of this nature besides that of the last named are the Tokaido series by Yoshitsuya Yoshimune Yencho Kunitsun Kuniteru and even Chikamaro who under his better known name of Kyosai did work so much more able and personal. The Views of Ōsaka by Yoshitaki and of the Tokaido by Yoshitoshi may in conclusion be mentioned as superior to the productions of the artists last referred to.

The student of this class of prints will find it instructive to refer to another style of treating landscape by the use of colour prints which is exemplified in various Japanese books published during the early part of the eighteenth century. In these the view taken is broadly impressionistic and the colours are light and merely suggestive the work following the methods of Chinese and Japanese painters to a far greater extent than do any of the colour prints. An excellent specimen of this style in the Museum is *Kiochi no yama* by Hosai published in Yedo in 1809 and others worthy of reference are *Iuso Meisho Duye* a compilation by Kwayen illustrated by Seiyō in 1836 and *Ichiro Gwafu* by Yashima Ichiro perhaps somewhat earlier in date.

SURIMONO

The Japanese of the lower social orders have had for many years the pleasant custom of commemorating special events by sending to friends a certain kind of small print wrought with special care and generally inscribed with an appropriate poem. These are printed in colours by the same process as the ordinary colour prints of which they are indeed but a refined development. They are almost invariably smaller in size and in the making of them is found a more liberal use of metallic colours—gold, silver and bronze. The paper is of a better average quality and *gauffrage* the heightening of portions of the design by extreme pressure giving them an extraordinary relief and sharpness is resorted to very often—this device being employed to invest plain as well as coloured parts of the print with a pattern. The Japanese say that the highest reliefs were obtained by rubbing with the point of the elbow. It is certain that some instrument harder and better defined than the *baren* must have been used for in the Japanese colour printing of old days the press was never dreamed of.

Between the *surimono* (a word meaning simply something printed) and the broadsheets there is also found to be an essential and important difference of plan. In the former the drawing rarely covers the whole ground the accompanying text having a value too great to permit of that. Indeed the print may bear but a small group of symbolical objects or even a single spray of flowers. What is essential is that the symbolism shall be supreme and thoroughly suited to the occasion and

to this end a most charming and almost endless variety of devices has been used in itself a fine testimony to the poetic imagination and play of fancy which seems innate in the merriest native of the Land of the Rising Sun

By far the greater number of *surimono* are found to have been issued literally as New Year's cards. The celebration of the New Year is one of the most thorough and most delightful of Japanese festivities. At that time the Ship of Good Fortune with its crew of the Seven Gods of Good Luck and its Cargo of Sacred Treasures is supposed to come into port the *Manzai* dancers go about the streets special food is prepared and special decorations of good omen are hung up as well as special prayers offered by the devout and conjurations are made against all sorts of *Oni* or evil demons. It would take far too long to mention even the chief of the designs printed on *surimono* for these days. The Gods of Good Fortune their Ship and Cargo are of course frequently utilised. The animals representing the year of the cycle furnish another fruitful source of suggestion—thus Hokusai made a *surimono* commemorating a visit to the Temple of Kamado Yedo on the 1st day of the year of The Hare (E 157—98). Flowers again are great favourites as are such toys as the shell game and battledore and shuttlecock. Or popular heroes like Kato Kiyomasa Yoshitsune and Benkei the Soga Brothers or some of the Hundred Chinese Famous Men are quaintly depicted in glowing colours always with some subtle allusion to future happiness.

But *surimono* were made for other purposes than the adornment of festivals. Many have been brought into being by specially successful meetings of clubs of artisans or tradesmen at which the competitive making of poems was the attraction. Others again notify the birth of a son a marriage the retirement of a man into a Buddhist temple or one of the many changes of name in which

a few fine examples, very rarely met with. In the next generation we find specimens by Utamarō—the Museum has two (E 4003, 4004—1902) very early in date, with different styles of formal flower arrangement for subject—Toyokuni I, by whom also two prints can now be referred to in the collection, a portrait of the great actor Ichikawa Danjūrō (E. 163—'98), and Kaneko of Ōmi: a heroine of the thirteenth century, stopping a runaway horse (E 4915—'86), a number by Shunman, whose designs are mainly based on flowers, and a most dainty series, exceptionally small in size, by Hokusai, the first of the uninterrupted succession produced by that great artist throughout his long life.

The latter are printed generally in three colours only, green and rose pink being the prevailing hues, and the human figures are drawn in the style of the Ukiyo-ye, but with remarkable delicacy. They are catalogued in full by M. Edmond de Goncourt who has also been able to date most of them by the symbols interwoven into the design, so they need not be referred to at greater length in this place. It only needs to note that the earliest, so far known, placed in the year 1793, is signed Mugurū Shunrō and represents a young water seller, seated on the yoke which serves to carry his pots, near a piece of furniture with pots and pans. It was issued as an invitation ticket to a concert on the occasion of a change of name by the musician Tokiwazu Mozitayu. Later *surimono* by Hokusai are generally larger in size—about $8\frac{1}{2} \times 7\frac{1}{4}$ inches. They are, more than any of his other work, carried out on the same lines as those of his contemporaries but with a distinction of drawing and perfection of composition attained by few others. The Museum contains a fair number, representing each period, and among the signatures on them are to be found the following, in addition to his best-known name, Tamekazu, Ukiyo, Kakō, and Katsushika Taitō.

It is moreover to certain of Hokusai's pupils that we must look for the only prints of this kind that are worthy of being placed in the first rank with those of that master and among them Gakutei takes the first place. Yashima Gakutei was known by many names. His personal appellation was Onokichi he painted as Toku wrote (for he was distinguished also in literature) under the signature Horikawa no Taro and also used those of Shinkado and Harinobu II. While as a humorous poet he called himself of Kuzan. He was born at Kasumigaseki Yedo and lived at Nihombashi Sakamoto-chō and Ōdenma-cho. He visited Ōsaka and stayed there for some time learning painting from Tsutsumi Shuyei. Afterwards he studied under Hokkei and then with Hokusai himself. Professor Anderson states that he was a pupil of Katsukawa Shunshō but I have been unable to trace any authority for this. The dates of his birth and death have not yet been ascertained but his work belongs to the first forty years of the nineteenth century. His book illustration is worthy of mention and the Museum possesses a volume of landscapes printed in colours *Sansui Guajo* published at Nagoya. Full sized prints by him are very rare the Museum includes the fine series of landscapes published at Ōsaka in 1838.

Six Views of Tempozan all signed Gogaku. But his *surimono* are his best works and of them examples are often to be met with. These are executed with great delicacy and always printed with extreme precision and superbly coloured. Often he employs with great effect a diapered background lightly tinted as in the set of courtesans each with emblems of one of the Taoist Sages of which the Museum possesses four (E 121 122 124 125—98). Other subjects deserving note are those taken from legends of history or fairy tales as that of Tobosaku stealing one of the peaches of longevity from the deity Se-obo (E 178—98) the Princess Kagi

ascending to the Moon (from the *Taketori Monogatari* (E 590-99) or the Chinese Emperor and Yokuhi the woman for whom he left his throne playing together on a flute the latter (reproduced in colour in the Tomkinson Catalogue) probably the finest print Gakutei ever made having in its sentiment and the beauty and finish of its details quite an extraordinary kinship with the English paintings of the Pre Raphaelite School

Gakutei left one son Gokei whose reputation in Japan as a painter equals that of his father (see p 40)

Next to Gakutei in merit in this class of work one would be inclined to place Hokkei another pupil of Hokusai—indeed in Japanese estimation his best The private name of this artist was Iwakubo Kinyemon and others used by him were Hatsugoro Saiyen and Kiosai (not the later artist of that name see p 87) He was also called Uoya i.e. fish seller for that was the trade he first followed serving especially the house of a Matsudaira Daimio At this time he lived at Yedo at Samegahashi in the Yotsuya Ward but after a while he changed his residence to Nagaicho in the Asakusa Ward and became a painter first studying under Kano Yosenin Masanobu and then under Hokusai from whose work his paintings can sometimes only with difficulty be distinguished

Hokkei published a book in imitation of the great work of his master and called it *Hokkei Mangwa* as well as a series of illustrations to the Lives of the Hundred and Eight Heroes compiled by Tanekiyō and issued in 1856 He never painted actors and died on the 9th day of the 4th month 1850 aged either 70 or 71 years His tomb is at Aoyama in the Rippōji and on his monument is the inscription Grave of Kiyeirojin Hokkei He was an able artist he delighted in study of every kind he had in his own house several thousands of books

The *surimono* of Hokusai are closely akin in style to those of Hokusai's later years—fine in colour, and where figures are introduced they are drawn with more actuality and less convention than is generally found in work of his sort. His colour indeed is always good, and his subjects have the usual range but with such a strong personal flavour as shows more clearly than does the work of any other of his class how thorough was his recognition of the fact that the change of trade from that of fish hawkers to that of artist implied no alteration of social standing. Thus taking the specimens in the Museum Collection alone we find two in which his earlier calling suggests the theme. One (E 4746—86) has a jar with a *Tai* fish, and another with a hawkler selling *Hae* fish (a sort of goby) the results of his first fishing in the New Year.

Other pupils of Hokusai who produced *surimono* were Teisai Hokuba who made a few charming prints in his master's first style. Nanyosai Hokuga the designer of several which are broader in treatment than usual and have fewer of the general characteristics of *surimono* and more of the paintings of the school and Hokumio one of the Ōsaka artists. These are elsewhere referred to at greater length as is also Yanagawa Shigenobu Hokusai's son-in-law by whom a set entitled *The Hundred Beauties* is worth particular notice. Shinsai and Isai are known only by their *surimono* but some of these are by no means rare. The circumstances under which this name was handed on to him by Hokusai have been already set forth. His family name was Hanjiro Masayuki and his other artist name Riunukio. In the case of one print by this artist we have the name of the engraver and printer who collaborated with him—Matsuhiko.

Of the same period but in style more closely approaching to that of Yeizan are three prints in the

Museum Collection of Yoshiwara women at different seasons of the year (E 147-149—98) signed Harukawa Goshichi. No biographical account of this artist has yet been published but I am now able to give some slight outline thereof. His family name was Kamiya Kamesuke and he was also called Roshū under which signature he made a few *surimono*. He was born at Yedo but at the end of the period Bunkwa (A.D. 1817) he moved to Kioto. At Yedo he had worked under the painter Harukawa Yeizan—not the colour print artist. He had a reputation as a painter for the fineness of his line in the drawing of portraits of actors and made a few *surimono* which have the same quality in a very marked degree indeed their delicacy is quite extraordinary. The dates of his birth and death are unrecorded. The last of the artists who made a speciality of *surimono* and deserves notice for the quality of his work is somewhat later than any of the preceding. Suyodo Kikuo Hanzan was a painter of Ōsaka who in addition to prints of the ordinary dimensions made several of much larger size about 15½ × 21 inches. His work dates from about 1840 to 1860 and is broad and effective if somewhat coarser in execution than that of his predecessors. One good example may be mentioned. The old bamboo cutter with the baby princess of the moon from the *Taketori Monogatari*. Niho another artist of the same period with a decided gift for landscape worked in a similar way and is responsible for an interesting view of the Castle of Ōsaka from Sakura no-miya.

But many of the colour print designers of the second quarter of the nineteenth century produced examples of this delightful art. The Museum contains several specimens by Kunisada all belonging to his later years and in the style characteristic of that period. Keisai Yensen is the maker of an interesting series. Women in the characters of the Seven Gods of Good Fortune

(E 13283-13287—'86) and another which gives a pretty frank exposition of his own pursuits 'The hero Asahina drunken with wine (E 13282—'86), and Sadakage made one pleasant fancy a "Peasant woman leading an ox laden with fuel listening to a nightingale singing beside a waterfall'

It should also be mentioned that the Museum possesses some excellent specimens of original wood blocks for *surimono* including examples by Gakutei and Hokkei

XI

TECHNIQUE.

The history of the art of wood engraving in Japan goes back to a very remote period. M. Terrien de Lacouperie, in his "Origin of Chinese Civilisation" (1894), says that "*Hiang liang* styled *Kim to*, first printed books about A.D. 330 at Tcheng tu." The art was thence introduced into Japan, probably by way of Korea, and during the period A.D. 764-779 the Empress Shōtoku, "in pursuance of a vow, ordered a million small wooden toy pagodas to be made for distribution among the *Buddhist temples and monasteries of the whole country*, each of which was to contain a dhāraṇī out of the Buddhist Scripture entitled '*Vimala nīrbhasa Sutra*.'" These texts were printed on paper, eighteen inches in length and two in width, from plates of either wood or metal. There is no doubt that among many forgeries a number of originals still remain, sufficient to prove the truth of the statement. Earlier than this we have in the *Nihongi*—one of the two chronicles of Early Japan—a record dated in the 3rd month of the 18th year of the Emperor Sujun Tenno (A.D. 610), to the effect that "The King of Koryo (Korea) sent tribute of Buddhist priests named Tam chlu and Pop chong. Tamchlu knew the five (Chinese) classics. He was, moreover, skilled in preparing painters' colours, paper and ink." The same work also has several references to the painting of pictures during the seventh century of our era.

The earliest books were what we call block books, i.e., they were printed from engraved blocks of wood instead of from type. This practice, which was universal

until the last few decades, and is still much favoured is the cause of the existence in Japan of a school of facsimile wood engraving which has never been surpassed in any other country.

Although the term *suri hon* (printed book) was used in A.D. 987, we have no authentic record of the production of one until A.D. 1172, when an edition of the 'Seventeen Laws' appeared—the earliest Japanese book of which any record exists.* During the next two hundred years other books were published some having a few rough wood-cuts but while the first known Chinese illustrated book known the *Aixianyin Sutra* appeared in A.D. 1331 and the Koreans produced several during the fifteenth century the history of Japanese book illustration begins with the *Ise Monogatari* issued in A.D. 1608 a date to be noted in connection with a theory put forth below. After this illustrated books become more and more frequent and the practice of colouring the cuts by hand was often adopted but so far as present research has gone colour printing in Japan begins with a series of two hundred patterns of *kimono* (the outer robe worn by women) dated 1667 † of which the second volume is in the Museum. These are printed in at least four colours only one of which is used on each plate namely black olive green red and blue. Of course as these colours are used singly it cannot be claimed that the result is colour printing in the ordinary sense of the term. But the mere employment of coloured inks is a step of great importance from which the full achievement was a natural and easy development.

Arrived at this point it is possible to give a full description of the Japanese method of making colour

* Sato v (E.) On the Early History of Printing in Japan Asiatic Soc of Japan Trans Dec 1881

† A Chinese colour print of 1625 has been recorded

prints which arose in the course of the next century, and has been continued without essential change to the present day

To begin with the design was made by a painter, generally of low degree (see p 4), who made his first drawing in black with a brush held vertically and loaded with pigment on thin semi-transparent paper (*minogami* or *gampishi*). This was passed on to the engraver—always another individual—who pisted it face downwards in order to overcome the difficulty of reversal on the block of soft wood—of the *sakura* (a species of cherry) for choice. This block was not cut across the grain as are those of European wood engravers but parallel thereto in the style of Albert Durer and his contemporaries. In order to make the drawing clearly visible in its new position the paper was oiled or even scraped with a knife until every line became quite distinct and the engraver followed the design through out with a knife held in the right hand and guided with the left so as to mark out the whole composition with cut lines. The superfluous wood was then removed by a series of straight and curved edged chisels not differing greatly from those employed by European carpenters and the drawing thus left in bold relief. It will be seen that this process has always absolutely destroyed the original so that the claims made on behalf of certain drawings which at one time or another have come into the market of being the original sketches of this or that print are entirely without foundation. Such are of necessity either copies or tracings. But the Museum possesses several sketches which are certainly unengraved designs and show how the draughtsman worked. Before passing on therefore attention may be called to a peculiarity of some note. The thin paper used made correction impossible by the ordinary methods. The Japanese artist therefore re-drew the portion of his

composition that he wished to alter and pasted it over the old work probably making a tracing or clean copy for the use of the engraver. Examples of this procedure will be found in the valuable sketch books of Kuniyoshi now in the museum (D 1144 1173 1194 1210-89)

The completed block furnished the key of the whole and supplied the black outlines of the entire picture. From it proofs must have been taken on one of which the artist indicated each colour to be employed and these again provided the engraver with the means of making a set of additional blocks—a separate one for each colour. Over printing although sometimes resorted to was very rare and for all ordinary purposes may be ignored.

At this point the co-operation was needed of a third person the printer whose process a singularly interesting one differed in almost every respect from those used in Europe. In the first place his colours in the form of a fine powder were placed dry upon the block and there mixed for use with thin size made from rice a brush somewhat similar in shape to that used by our white washers being employed for the purpose. The rice paste not only fixes the colours but is found to give them a peculiarly brilliant and pure quality. The paper is made from the inner bark of the young shoots of the mulberry tree cut in the withy stage. It is of great toughness and also has the power of absorbing ink or colour to a considerable degree without blurring—another factor of high importance in the production of the result. It is first damped by means of a brush to an extent hardly definable but fixed by the skill of the craftsmen and in this state is laid on the top of the block on which the colours have been carefully arranged delicately graded when necessary or even if the effect require it wiped clean away. In this latter process the grain of the wood is often made to appear so as to furnish a suggestive

texture which may help the design. A notable example of this is a print by Hiroshige (E 10—'97). The actual impression is taken by rubbing the upper (and, of course, reverse) surface of the paper upwards with a circular movement, alternating from right to left, with a pad called the *baren*, consisting of a disc of hempen cord, wound flat-wise round one of its ends, fitted into a socket of paper and cloth, and the whole enclosed in a sheath of bamboo leaf, of which the ends are gathered up to form a handle. The prints are, as finished, hung up on lines to dry. Accuracy of register is secured by the simplest means, a cross cut in the wood at one corner, and a line on one side, the main reliance of the printer being on a wonderful perfection of craftsmanship.

In a three-sheet print by Utamaro, two sections only of which is in the Museum, and an imitation of it by Kunisada, which is complete, the whole process of engraving and printing is clearly displayed; though, following the fashion of colour-print makers, the workers illustrated are all women instead of, as was invariably the case in fact, men. Herein may be seen the first cutting, the finishing of the block, grinding the tools, damping the paper, and in a side room the equipment of the colourist—brushes, pots of pigment, and block on a low table with a *baren* lying beside it.

The colours used were, during the best period, mineral and vegetable substances, pretty much the same as our own. A list of them is given by M. Régamey,* which may be summarised as follows —

Tamago, clear yellow (egg yolk)

Toka, dark chestnut

Ai, dark blue

Kusanoshiru, lettuce green

Yamabuki, clear orange

* Régamey F. * Japan in Art and Industry English translation by M. F. and L. L. Sheldon, 1893

Yubana niastic white (sulphur deposit)

To no-tsuchi silver white

Chiai vermilion

Taichi red brown

Sumi black

Beni red

In KUSAI'S book a full description of the palette of that painter is also given. It is remarkable that blue was hardly used before the end of the 18th century.

As a general rule the ground of the composition is furnished by the natural colour of the paper. Sometimes however this is found to be of a deep brown which is perhaps the result of a stain. But one notices frequently that the artist has felt the necessity of forcing the high lights to a greater pitch than simple printing would give and has achieved this by the use of an additional printing which covers all the background—yellow being most frequently met with though a silvery uneven grey was also employed with telling effect by TOKOKUNI I and men of his school. Some fine prints called *kiray*, of this period are on a specially thick paper powdered with mica dust.

The use of metallic powders was chiefly confined to the *surimono* (see p. 110) and prints of the Ōsaka School, those mainly used being gold, silver and a greenish bronze. In the former class we see the art of printing at its highest stage of technical excellence. The register is marvellous. In all Japanese colour prints it is secured by simple guides cut in the block—a cross at one corner and a line at one of the opposite sides. In many of the ordinary broadsheets this may not be always precisely accurate, indeed there are sometimes reasons for concluding that a softness of outline was deliberately procured by avoiding a too exact adjustment. But one never finds the variation of a hair's breadth in *surimono*.

In addition to the blocks for various colours, an effect of blind printing (*gauffrage*) was often secured by the use of an additional printing from a clean block, and by this means a relief of surprising sharpness and durability was procured. A Japanese story is that the extreme forms of this were made by rubbing off the impression with the point of the elbow instead of the *baren*; a possibility which fails to astonish among so many other evidences of almost incredible handicraftsmanship. This is made use of for diapered backgrounds, patterns on textiles, or even to take the place of extreme delicacies of drawing. In such cases it could not, of course, have been produced by the artist in his original design, and its existence, therefore, implies some superintendence by him of the actual process of printing.

During the last half of the nineteenth century, the use of crape-paper became common, and the process of its manufacture is so ingenious as to merit a description in some detail. The paper used was of the ordinary kind, and the print made in the manner already described. A number of prints are then damped, and tied round a fixed cylinder of smooth wood, on the upper and uncovered end of which a collar works up and down by means of a lever so as to bear with a considerable amount of force on the edges of the bundle of prints. The working of this compresses them inwards. When this process has been sufficiently applied in one direction, the bundle is unfastened, the prints re-arranged relatively to each other on a definite system which brings the other edges in turn under the collar, the whole process being repeated until all the prints have thus been treated at practically every possible angle. The final result is a crape-like quality of the paper, and its reduction in superficial area to a small fraction of its original size, every detail of the design being preserved in a most remarkable manner, while the quality of the colouring

is much improved. As an instance of this the two prints in the Museum by Kunitsumi (E 10431—86 and 24705 2) may be referred to. They are both from the same blocks and if the smaller one were dumped and carefully rolled out it would resume the proportions of the greater. In this connection it may be pointed out that most old Japanese colour prints may quite safely be soaked in water. In some of the more modern ones a crimson lake imported from Europe is however liable to run to some extent even when great care is exercised.

One or two points are worth bringing out in connection with the colours used. The key block was almost but not quite always printed in black. Utamaro however occasionally used a fine red for his outlines of faces and other undraped portions of the figure and Shunman followed his example in at least one superb specimen in the Museum (E 34—1907). During the third quarter of the nineteenth century a marked deterioration of colour is found due to the importation of German pigments, a particularly offensive violet being one of the most characteristic faults of this period. The colours were then applied without much discrimination or taste and although the engraving itself has never quite lost its quality for about thirty years the prints produced are not comparable in technique with their predecessors. After about the year 1880 an entirely new class of colouring is met with. Aniline colours are now used almost without exception and the result is a greater transparency of tint the old opaque manner of mixing the pigments having been quite abandoned. The result is pleasing and has a facile delicacy but withal gives a suggestion of cheapness and weakness from which the older prints are entirely free. In other respects the technique of modern prints remains unaltered.

The old colours are now almost unobtainable in

Japan Kyosai the last of the great Ukiyoe artists treasured some small fragments during his whole life. He would show them with pride to pupils and friends explaining that he reserved them for some special great occasion which he still wanted. But he never found it and to the day of his death could not bring himself to use them.

The old prints fade and much of the tone admired by some amateurs has been thus caused. Their fading however is quite harmonious. The colours keep their proper relation to each other to a surprising degree. This is not the case with those in which European pigments have been used. These fade also more rapidly and to a greater extent but much more unequally so that while some mellow to a quite pleasant softness others persist in all their vulgarity to the utter destruction of the composition. The paper also deepens in tint to some extent under the influence of light and exposure to the atmosphere but as already pointed out the extreme brown tones met with are probably due to artificial means or to the effect of charcoal braziers on prints mounted on screens in living rooms.

Prints were made as a rule in a few standard sizes a dimension of about 14 × 10 inches either vertically or horizontally arranged being the most common. Other varieties were the *hosoye* small narrow prints as a rule portraits of actors *hashurakake* (panel pictures) longer compositions with less width in proportion to their height sometimes in one sheet and sometimes in two placed one over the other. Examples of these are about 22 × 4¹ inches in size. Occasionally again two sheets of the common dimensions were used in the same way and both these latter kinds were roughly mounted on rollers in imitation of *kakemono* (hanging pictures) the paintings of the wealthier class and so used by the common people. The Museum possesses a number still

in this condition. The sizes of the *surimono* have already been given.

Compositions often occupied more than one sheet the usual arrangement in this case being of three or five though especially at Ōsaka two and four sheet prints are by no means infrequent. Sometimes six or even seven sheet prints are found. This practice is said by Captain Brinkley to have been introduced by Kiyonaga in 1775. One example of a rare arrangement of a six sheet print (by Toyokuni I) has already been mentioned this consists of two sets of three placed one over the other. Some of the landscapes are of three sheets arranged horizontally. Colour prints were also made for fans and designed to a shape specially suitable for this purpose. The Museum has some fine examples of this nature by Hiroshige, Kunisada, Kuniyoshi etc.

To prints coloured by different processes specific names are given. Thus those tinted by hand if specially in yellow are termed *tanye* with lacquer colours *uri shiye* early prints tinted in red only *beniye*. A special method of printed colouring in blue blue and red or blue red and green in imitation of Chinese porcelain colours has several times been referred to those in blue are termed *aitzuri*.

From the earliest times of the art prints were distributed through booksellers whose names or seals often were engraved on them. The relationship of the makers to these publishers was generally that of workmen to their employer. Sometimes as in the notable cases of Utamaro and Keisai Yeisen the artist was actually boarded by his publisher although this does not appear to have been a general rule. Sets of prints were sometimes issued part by one publisher and part by another. It is probable that the engravers and especially the printers actually worked directly for the publisher. It is comparatively rare to find their names on a print.

but there are instances where it is specified that the same man was both publisher and printer though none have so far been noticed where the former was identical with the engraver. This arrangement is doubtless possible for the decadence of colouring noticeable in the nineteenth century. The publishers under stress of competition must have welcomed the cheaper foreign pigments and used them without consideration for the artist's feelings in any degree. In earlier times the latter would probably have exercised some supervision over the printer or at least have approved his work though there is no record of any definite relationship between them. Indeed the silence of the Japanese historians on the subject of the engraver is one of the most curious and to us unaccountable features of the whole problem. At *fac simile* reproduction the Japanese engravers have been—indeed are—perhaps the most skilful in the world. But they seem to have been looked on as mere mechanics and the whole art to have been utterly ignored in a country where all the other artistic crafts have always been held in high esteem. Of course it must be said that their work was entirely mechanical. There was never any original engraving in Japan and not even the latitude for interpretation such as was allowed to or taken by the British wood engravers of the sixties or the Americans and French of the generation that followed them. The artist made his design exactly to the smallest detail as it was to be reproduced and the engraver had only to cut it on the wood line for line and point for point. How well he did this even in recent years can be seen in the Victoria and Albert Museum where an original drawing for Hono Buncis *Book of Birds* is exhibited side by side with proofs and blocks. In this case the drawings were preserved having been copied for the purposes of the engraver fortunately inasmuch as they furnish

undeniable evidence of the amazing skill of the latter. For in spite of the intervention of the copyist it requires a close scrutiny to tell which is the drawing and which the print. In this place it may be worth while again to mention that the Museum also possesses a number of original blocks as well as a complete set of blocks working proofs tools and materials.

It is by no means infrequent to find on the prints of the nineteenth century an addition to the signature to the effect that they were made by special order. One would imagine this to imply that the giving of a direct commission to the artist was at that time sufficiently notable to be worthy of record and consequently that most of his work was undertaken at the instigation of the publisher only. This view is supported by the inscription on the print mentioned in Chapter VII which celebrated the visit of Kunisada to Ōsaka.

We owe to Mr J. S. Happer* the first indications of the true meaning of various seals found on a number of colour prints chiefly from 1842 onwards but as pointed out by Mr S. Tuke also occurring occasionally on earlier examples. These are Censors seals circular in shape and current from the year above-named until 1853 when an *aratame* (examined) seal was substituted. Such seals had reference to certain sumptuary edicts issued by the Shogun's government restricting the publication of the sale or purchase of single prints of actors courtesans geishas and such like being detrimental to morals and these restrictions had no doubt a direct influence in the popularisation of landscape subjects which were free from the stigma of immorality. Mr Happer also indicated the use of date seals which though not confined to the above period were then most freely used and have been of great service in working out the

* Sale Catalogue of the Happer Collection Sotheby W. Manson & Hodge Part 2 1909

chronological sequence of work Major J J O'Brien Sexton* has very thoroughly explored the possibilities of this discovery and his valuable essay on the subject gives a full account of it

The artist frequently used a seal, as well as his engraved signature, and occasionally the publisher did the same But the latter more often had a device, sometimes symbolical, sometimes an abbreviation of his names, cut on the block Examples of these abbreviated renderings have been given in the chapter on the Ōsaka School, and other instances can be seen in the Catalogue of Japanese Prints in the Museum

The Boston Museum of Fine Arts possesses a complete set of tools and materials used in the production of colour prints, which are fully described and illustrated in a report by M Tokuno, with comments by the late Mr S R Koehler, in a paper published in the Report of the Smithsonian Institution United States National Museum, 1892, page 221 The similar collection now acquired for the Victoria and Albert Museum, should be of great service to the many artists in this country who are attempting to work in this fascinating medium The possibilities of European artists succeeding in the practice of the process are now fully proved and following the pioneer work in this country of Professor Morley Fletcher and Mr J D Batten, a number of British artists are now producing excellent colour prints by the use not only of Japanese methods but of their tools and other accessories The Museum contains a good representative series of this work which is rapidly developing a character of its own, quite free from any attempt at imitation of Japanese ideals

Reference has elsewhere been made to the illustration by Hokusai of the shop of his publisher, the well known

* Sexton J J O'Brien The dating of Japanese colour prints from 1842 In *The Studio* lvi p 313 1913

Tsutaya We may supplement this by an account of a portrait* of another equally famous bookseller, Yei judo, whose imprint is met with at least as often as that of the former. This was executed by Toyokuni I, and represents Yei judō seated before a singing-desk, with a No dance fan, a pleasant indication of his favourite pursuits. Behind him is a screen, with illustrations of the three lucky subjects of dreams—Mount Fuji, a hawk, and an egg plant. The inscription records that it is a portrait of Yei judō Hibino at the age of seventy one, and it bears his trade stamp. The value of this print is more than that of a curiosity. Toyokuni I died in the year 1825 and Yei judo cannot have lived much longer. We have therefore, a safe indication by which to judge the date of prints published by him so far as lateness is concerned, in the cases of those men who outlived Toyokuni, and the sum of definite evidence towards a chronological classification of any artist's work is so small as to make anything of this sort a most valuable auxiliary to the student.

* In the collection of the Hon. Walter Guinness

XII

SUBJECTS OF ILLUSTRATION

A short essay on the chief subjects to which the makers of colour prints devoted their attention is a necessary accompaniment to any work dealing with the prints themselves—for by no means is one better able to estimate the manner of the appeal they made and of the audience to which it was directed. Before entering into a consideration of this matter it is as well to set forth in definite language what will to some extent have already been gathered from the preceding pages. The painters of the Ukiyoe School were almost without exception men of the artisan class. They worked for small wages even a few years ago earning only from fifty to seventy five sen *per diem* (from one shilling to one shilling and sixpence). They were of no birth—in a land where good descent counted for as much as in any European State that ever existed. Their habits were those of the labouring classes with a stronger savour of what may charitably be called Bohemianism than was displayed by any of their fellow craftsmen. And it was no uncommon occurrence for them to turn from one trade to another without effort as for instance Hokkei abandoned the business of selling fish for that of making prints. But it must be said that a proportion found their artistic *inspiration* in the craft to which they were primarily brought up—embroidery making dyeing and the like.

These men were then essentially of the people. They made for a living what it best paid them to make and this simple fact is worth keeping in mind in view of

the glamour which certain European critics dazzled by their amazing and (from our point of view) unaccountable skill, have endeavoured to throw over them.

On a survey of the whole range of subjects on general lines it will be seen that these (with the exception of the *surimono*—a class apart) group themselves in a few easily defined categories, pictures of women, theatrical scenes and portraits of actors, illustrations of historical and legendary stories and landscapes. The latter have been already treated of in Chapter IX. It only remains now to discuss the first three.

As regards the women it must be said that the most attractive and the most useful to designers are the pictures of the denizens of the Yoshiwara of Yedo and the similar institutions of Kyoto, Osaka and Nagasaki. In them are seen the finest colour, the richest costume and the most delicate drawing. They form a large proportion of the whole and this alone will at once explain the contempt felt by all refined Japanese for an art which devotes its greatest powers to the portraiture of the courtesan. Besides the Yoshiwara women, Geisha—singing girls and tea house attendants—were greatly favoured and of both classes the leading beauties are found to have been depicted by many of the chief colour print makers of their day in evident rivalry. Representations of ordinary women are not uncommon though in the minority.

Yoshiwara women and *geisha* were often painted merely as portraits—sometimes and especially by the schools of Utamaro and Yeizan the head and shoulders only. Or the former are depicted at full length in all the glory of magnificent apparel—

Flowing gowned

And hugely sashed with pins a row

Your quaint head as with flamelets crowned
or engaged in the amusements with which the long day

was whiled away within the cage; while the *geisha* are shown bearing their musical instruments, or giving the entertainments of their profession. But one curious, and, as far as the author knows, unique custom, prevailed in this pictorial worship of women. The artists had a fancy— quaint, and not without a dash of irony one would suspect—of representing all sorts of occupations, scenes of daily life, heroes of history and legend, and even deities, by women, generally of the two above-named classes. Thus, we have already noticed a representation of the craft of colour printing itself of this kind; the cultivation of the silkworm is another favoured subject in which the persons engaged are by no means peasants, the old time processions of the nobles with their retinues of attendants, banner-bearers, and swordsmen, form the theme of some of the best five and three-sheet prints by the Utagawas—but there is never a man among them, the Chinese Sages, the One Hundred and Eight Chinese Heroes, the Famous Classical Poets, the Gods of Good Fortune, and other deities, all are often found in the guise of beautiful women. And even in landscape, such series as the Stations of the Tokaido, are similarly suggested by some allusion too subtle for the European to detect of which the outward sign is a gaily dressed female.

The second category mentioned that connected with theatrical matters, calls for a more detailed explanation, inasmuch as it displays an interesting characteristic of the Japanese nation. In Japan the drama has existed for many generations, the common people are passionately fond of it, and even the aristocracy had a suppressed taste in the same direction which, however, was rarely allowed to display itself publicly. A favourite actor was idolised by the populace—as an actor. On the stage he was supreme. His portrait sold by thousands. But, as a man, his social rank was inferior to that of

the artisan. Even those colour print artists who devoted themselves to making portraits of actors and pictures of scenes from popular plays suffered from the association and histories of the lives of painters of the Ukiyoe School continually record obviously as a virtue that such or such an artist "never painted actors." The well known story of Hokusai and the great actor Onoye Baiko is an apt illustration of this state of affairs. In 1810 when Hokusai was very poor Baiko was anxious to obtain from him a design of a certain kind of phantom, a class of work for which the artist was then in high repute. Baiko visited him in some state and on entering the wretched room in which Hokusai then lived almost without furniture without a stove and carpeted with dirty mats he before sitting down spread a rug of his own on which to rest in comfort and cleanliness and then began the usual polite forms of conversation. Hokusai his pride hurt by this ostentation went on with his work in absolute silence utterly ignoring the presence of the actor who finally had to depart bitterly angry and humiliated. After a time however he again sought the artist this time humbly and with many apologies and so eventually induced him to accept a commission. Yet at this very time Hokusai's house bore the inscription *Hachiyemon—Peasant*.

Allusion has just been made to the demand for portraits of actors. So long ago as 1693 those of the famous actor Ichikawa Danjuro (the name is hereditary and there have been many holders of it) were sold in the streets of Yedo. These portraits were sometimes of the head only, sometimes full length figures in character. The actors are often shown in the mask-like make-up of the stage a detail which affords an explanation of a harshness and conventionality of drawing in the face sometimes too hastily ascribed to the artists incapacity for accurate portraiture. Besides the portraits

scenes from well-known plays were extremely popular. These generally consist of three figures, the central one being the principal, and the scenery and accessories are carefully and fully rendered. It would take too long to give even the slightest account of the plays most often chosen, but attention must be drawn to the most famous of them—the *Chūshingura*, or Story of the Forty-seven *Rōnin*. This old romance rests on a sound historical foundation. A certain lord was forced, as the outcome of an unsought quarrel put upon him by a rival, to perform *harakiri*, and so reduced his *samurai*, retainers, to the condition of *rōnin*, or vassals without a chief. They waited their time, and, after a while, attacked the house of the offender, killed him, and then, marching in solemn procession, surrendered themselves and all put an end to their lives with due formality, after making a record of the facts. The story has been delightfully told in Mitford's "Tales of Old Japan", and more accurately by Mr James Murdoch, who has made a compilation of the results of an examination of the documents by Mr Shigeno, Professor of History in the Imperial University of Japan. As it stands it is the foundation of several plays, and still holds the pride of place at the head of the favourite stories of the nation. The event occurred in the year 1701-2. In colour prints it is represented in various ways—often in the form of sets of twelve scenes—sometimes the personages are all shown as women, sometimes comic travesties of it appear, and again portraits of the heroes, or of actors playing the parts of them or of the *rōnin*.

Colour prints were used for theatre programmes. Such have portraits of the actors in the play announced, surmounted with inscriptions in a peculiar heavy script, very decorative in character. Other prints have pictures of an actor in each of his favourite parts, or even in each of the characters of a special play. When a popular

actor died, his portrait, with shaven head, dressed in the pale blue robe of the religious recluse, and sometimes placed in the attitude of a Buddha, was sold in large numbers. This custom seems especially to have prevailed about the period Ansei (A D 1854-60)

The exteriors and interiors of theatres were drawn by several artists, the latter notably by Toyokuni I and Kunisada, who also both made some most interesting sectional views showing the interiors of the "backs" of theatres, with the dressing-rooms corridors, etc., and actors engaged in all the processes of "making up" and dressing for the stage. A specially interesting set of three prints of this nature by Kunisada of the Dotombori Theatre at Ōsaka has already been described in the life of that artist.

Among historical scenes, none are more often met with than those relating to events in the life of Yoshitsune (or Ushiwaka)—the brother of Yoritomo—and of his servant Benkei. These are the great heroes of historical romance in Japan, and the people were never tired of pictures of Yoshitsune being taught fencing by the *Tengu* (mythical beings half human and half bird), of his fight with Benkei on Gojō bridge where he overcame, and secured for ever after the service of, that gigantic warrior, of their wanderings and wonderful adventures together and of Yoshitsune's prowess in the battles between his clan, the Minamoto, and their enemies, the Taira culminating with the defeat and destruction of the latter at Dan-no-ura. The story of Benkei himself is another fruitful source of colour prints, the theft of the great bell of Midera and the tale of the plum tree of Amagasaki on which the Emperor Nintoku had written a famous poem, being the incidents most often chosen.

The expeditions to Korea of the Empress Jirgō in the third and of Katō Kiyomasa and Konishi, under Hideyoshi in the sixteenth century, are similarly dealt

with, while short mention must be made of the fight between Atsumori and Kumagai, the story of Yorimitsu and the Shuten-dōji; the revenge of the Soga brothers for the murder of their father, and incidents in the lives of Kiyohime, Tadamori, Yorimasa, and Kusunoki Masashige, which also belong to this category.

In addition to these three principal classes of subject just dealt with there are certain others which call for mention. In the first rank of these must be placed the Seven Gods of Good Fortune (*Shichi-fukujin*), who are treated with such jovial comradeship and so little reverence by the Japanese. These are—Fukurokuju, a little old man with an abnormally high forehead, bearing a staff and accompanied by one or all of, the deer, crane, and tortoise, he represents longevity. Very similar in appearance and with the same emblems, except that he is usually represented as taller than the first, is Jurōjin. Daikoku, the deity of the Five Cereals, carries a hammer and bag, and has for other attributes bales of rice, and tea, and a rat. Hotei carries a large bag, and is fat, with a broad smiling face, and his robe generally open at the breast. Yebisu, whose function it is to provide the food of the Japanese labourer, carries a huge *tai* fish. Bishamon, a warrior in full armour is the deity of wealth. Benten (Benzaiten) is the goddess of wealth, fertility and offspring. She is shown with a serpent or dragon and as a beautiful woman playing on a musical instrument—and, it may be said, is seldom made the subject of pictorial jokes as are her fellows. The Seven Gods are often depicted on the *Takarabune*, or Ship of Good Fortune, on which they sail into port every New Year's eve, bearing the *Takaramono* or Precious Things—the Hat of Invisibility, the Lucky Raincloak, the Inexhaustible Purse, and other similar Treasures. Of other deities perhaps Amaterasu, the Sun Goddess, and Shoki, the queller of *oni* (demons), should be mentioned,

as well as Kwannon the female Buddha and goddess of Mercy

The *Rokkasen* or Six Famous Poets were Ono no Komachi Sojo Henjo Bunya no Yasuhide Ariwara no Narihira Kisen Hoshi and Otomo no Karonuslu They or travesties of them frequently appear in the colour prints as do the Thirty Six Poets whose names are given in full by Professor Anderson and Papinot The Twenty four examples of Liliu Puety the Hundred and Eight Chinese Heroes and the Hundred Poems also furnish motives for sets of prints especially in the later periods of the art

Story telling pure and simple had its most popular illustration in sets of prints of scenes in the life of Prince Genji the hero of a tenth-century romance the *Genji Monogatari* by a Fujiwara princess Murasaki Shikibu This novel is in fifty four chapters of which the first forty-one deal with the adventures of the prince chiefly amongst ladies—and the remainder principally with one of his sons Kunisada made some the best of his later prints for this purpose Of the folk tales that of Urashima the Japanese equivalent of Rip Van Winkle the Bamboo cutter's daughter Little Practling and the story of the Sacred Jewel (*Muge Hōju*) have inspired many artists The stories are all set out at length in Anderson's Catalogue and in most of the collections of Japanese fairy tales

Comic scenes and caricatures are not common and rarely well executed It seems to have been felt that any sort of work was good enough for such prints as avowedly belonged to this class though this remark must not be taken as applying to some of the productions of Hokusai and Hiroshige I wherein the humour is subjective and a result of accurate and appreciative observation of humanity But in the decline of the art we find acts of *Comic Accidents* with incidents

of a broadly farcical nature, as well as battles between frogs and mice or even between vegetables and other objects, which supply a simple form of satire. Kuniyoshi made a set of remarkable prints imitating sketches such as are scribbled on the walls by idle people, and the Museum possesses three of them. The story of Hidari Jingorō, the famous sculptor, whose masterpiece came to life when finished also furnishes material for the irreverent colour-print designer.

A number of prints were specially designed to be mounted as fans. The Museum contains a good collection of work of this kind, which is often extremely beautiful.

It will be noticed, on a review of the whole of the subjects of the colour prints, that many which were formerly the most popular suddenly ceased to appear in anything like large quantities. This was probably due, not so much to a change of fashion, as to an edict of the Shōgun, issued in 1842, forbidding the sale of prints of actors, of women of the Yoshiwara and geisha classes, as well as of three sheet pictures and any which required more than seven blocks. Captain F. Brinkley* states that this law only remained in force for twelve years, but he rightly points out that it must have severely checked the production of colour prints, and doubtless hastened the decadence. It also accounts for the gaps in the work of artists such as Kunisada and Kuniyoshi.

It only remains to note that many sets of prints are arranged on some plan suggested by the division of time—the seasons, the months, the hours of the day, the rising and setting of the sun and moon. And that others record greater outdoor holidays, picnics for the purpose of viewing cherry or plum blossom, or maple leaves in the autumn, the iris gardens in bloom, the hills covered

* Brinkley (Capt. F.)— *The Art of Japan* Vol. I p. 33
Boston U.S.A. 1901

with snow, or the summer evenings in the suburbs of Yedo, when the river was crowded with boats gaily lit with lanterns, and the sky ruddy with the flash of fireworks.

All these scenes gave a charming reflection of the life of the lower classes in old Japan—their simple pleasures, their tastes, and the occupations and surroundings of their daily lives. Looked at as a whole, the matter is somewhat admirable, for of no other nation in the world can it be said that its lowest grades of society have, during a century and a half, evolved, perfected and maintained a system so complete, excellent, and artistic; resting moreover, on an intricate technique, which, in its own way, has never been equalled. There is no higher praise possible for the fine taste of the average Japanese.

The most complete book of reference for the subjects of Colour prints and other Japanese art work is *KOJI HÔ-TEI* Dictionnaire d'objets d'art japonais et chinois. V. F. Weber (Paris 1923).

XIII

A JAPANESE HISTORY OF ENGRAVING

The Museum contains a print (C 4760—'86) by Hoku i which has a quite particular interest in connection with the history of engraving. It is of no great artistic merit, the picture consisting simply of representations of three persons seated around a dwarf pine tree, on which are seen a hairy tailed tortoise and a crane—all three being well known symbols of long life and good luck. These figures are portraits, the first of an artist—probably Hoku i himself, with paint brushes and a badge constructed with repetitions of the character *Gwa* (painting), and wearing a ceremonial cap. The second is an engraver with mallet and badge of eight chisels placed like the spokes of a wheel, and the third, a printer, whose badge is three printing brushes similarly disposed. The two latter have caps of less dignity than the first. The title of the print is *Adzuma Nishikiye Yurai* (History of Japanese Colour Prints) and a note explains that the print refers also to *Ishizuri* prints from engraved stone, *Hanko* wood cuts, *Surimono*, specially printed designs for the New Year, etc. The signature is Haku sanjin Hoku i (who was a pupil of Hokusai), and the publisher, Kobayashi Bunseido. There is a long inscription which freely translated runs as follows—

"The inventor of engraving was Goshi Sonja an early
 "disciple of Sakya Muni, who dwelt on the mountain
 "Reijū sen in India. He engraved texts on copper
 "plates, but without reversing the lettering. From these,
 "impressions in reverse were obtained with black grease,
 "or 'wan,' which were sent to China. The Chinese

copied them on stone and so began stone printing. In China about the period Han-shu (100 B.C.) Feng t'ao Hsiao printed texts from wood which was the beginning of wood-cuts. Shiro a follower of Koshi (Confucius) made a poem of about fifty characters cut on one piece of camphor wood which was hung on the wall of his study. *Nishikiye* began in the time of Ashikaga Yoshimasa (a great patron of the arts died A.D. 1490) who ordered Tosa Shogen to make a painting of the Hundred Devils Walking in the Evening. Oguni Sotan was master of *Ukiyo* Matshei who lived at Ōtsu and painted many *Tobaye* with colour and this was the beginning of *Ukiyo Nishikiye*. In the period of Genna (A.D. 1616-1623) Katsukatsubo Kuushi a comic poet who lived in Mu-ashu ordered Chikamatsu Riusei a seal engraver to engrave on cherrywood a picture of a pine-branch and this was the beginning of *Surimono*. In the period Manji (A.D. 1658-1660) another man from the same district Takegawa Nuunosuke observing how impressions were rubbed off leaves (*Shinobu uri*) obtained the idea of making colour prints.

Of course the importance of this document must not be exaggerated. Its author was only an artisan and though he lived long enough to have come into touch with the beginnings of modern Japan his story must not be given the same credit as would be awarded to that of a more educated man. As it stands it contains several obvious errors as the earlier chapters of this book make manifest. But he undoubtedly sets forth the common Japanese tradition as to the first beginnings of engraving and the suggestion in this by no means negligible form that the Chinese owed their arts of printing and engraving to the Buddhist missionaries from India is absolutely new to us. It is moreover well worthy of further examination especially in view of the admittedly high

excellence of the art of sculpture even in the time of the Buddhist King Asoka. It is to be noted also, that we already possess a record that, in the second century B C, an embassy, perhaps sent by Huviska took Buddhist books to the Emperor of China Wu Ti, and that a successor, the Buddhist King Kanishka (about 10 A D), is said to have had three commentaries engraved on plates of copper and sealed up in a stone box, over which he built a Dagoba (Rhys Davids). These things show that those writers, who have hitherto ascribed the invention of engraving on metal to the later Middle Ages of Europe, must go much farther afield in their researches.

In this connection reference may be made to the early Chinese prints reproduced in No 349 of the 'Kokka' and ascribed to the South Sung or Yuan Dynasty. They very closely correspond in form, to the earliest Japanese *nishiki ye*.

JAPANESE CHRONOLOGY

The Japanese have three methods of chronology. Firstly, by periods each dating from some special event and of arbitrary length; secondly, by cycles of sixty years each; and thirdly, by cycles of twelve years to each of which is given the name of an animal in regular sequence. As the latter practice is frequently of value in dating a print when the animal of the year is introduced into the design, a comparative table according to the different methods is given below.

CHRONOLOGICAL TABLE OF THE PERIOD COVERED BY
THIS VOLUME

Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year	Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year
1688	Genroku	5	Dragon	1700	Hōjutsu	17	Dragon
9		6	Snake	1		18	Snake
1690		7	Horse	2		19	Horse
1		8	Sheep *	3		20	Sheep
2		9	Monkey	4		1	Monkey
3		10	Cock	5		22	Cock
4		11	Dog	6		23	Dog
5		12	Wild Boar	7		24	Wild Boar
6		13	Rat	8		25	Rat
7	Shōtoku	14	Ox	9	Shōtoku	6	Ox
8		15	Tiger	710		27	Tiger
9		16	Hare	1		28	Hare

* Or Goat

Year of our Lord	Japanese Period.	Year of the Cycle	Name of the Year	Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year
1712	Kishō	29	Dragon	1745	Kwanyen	2	Ox
3		30	SNAKE	6		3	Tiger
4		31	Horse	7		4	Hare
5		32	Sheep	8		5	Dragon
6		33	Monkey	9		6	SNAKE
7		34	Cock	1750		7	Horse
8		35	Dog	1		8	Sheep
9		36	Wild Boar	2		9	Monkey
1720		37	Rat	3	Hōreki	10	Cock
1		38	Ox	4		11	Dog
2		39	Tiger	5		12	Wild Boar
3		40	Hare	6		13	Rat
4		41	Dragon	7		14	Ox
5		42	SNAKE	8		15	Tiger
6		43	Horse	9		16	Hare
7		44	Sheep	1760		17	Dragon
8		45	Monkey	1	Meiwa	18	SNAKE
9		46	Cock	2		19	Horse
1730		47	Dog	3		20	Sheep
1		48	Wild Boar	4		21	Monkey
2		49	Rat	5		22	Cock
3		50	Ox	6		23	Dog
4		51	Tiger	7		24	Wild Boar
5		52	Hare	8		25	Rat
6	Gembun	53	Dragon	9		26	Ox
7		54	SNAKE	1770		27	Tiger
8		55	Horse	1	Anyei	28	Hare
9		56	Sheep	2		29	Dragon
1740		57	Monkey	3		30	SNAKE
1	Kwampō	58	Cock	4		31	Horse
2		59	Dog	5		32	Sheep
3		60	Wild Boar	6		33	Monkey
4		1	Rat	7		34	Cock
	Yenkō						

Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year	Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year
1778		35	Dog	1811		8	Sheep
9		36	Wild Boar	2		9	Monkey
1780		37	Rat	3		10	Cock
1	Temmei	38	Ox	4		11	Dog
2		39	Tiger	5		12	Wild Boar
3		40	Hare	6		13	Rat
4		41	Dragon	7		14	Ox
5		42	Snake	8	Bunsei	15	Tiger
6		43	Horse	9		16	Hare
7		44	Sheep	1820		17	Dragon
8		45	Monkey	1		18	Snake
9	Kwansai	46	Cock	2		19	Horse
1790		47	Dog	3		20	Sheep
1		48	Wild Boar	4		21	Monkey
2		49	Rat	5		22	Cock
3		50	Ox	6		23	Dog
4		51	Tiger	7		24	Wild Boar
5		52	Hare	8		25	Rat
6		53	Dragon	9		26	Ox
7		54	Snake	1830	Tempo	27	Tiger
8		55	Horse	1		28	Hare
9		56	Sheep	2		29	Dragon
1800		57	Monkey	3		30	Snake
1		58	Cock	4		31	Horse
2	Kiōwa	59	Dog	5		32	Sheep
3		60	Wild Boar	6		33	Monkey
4	Bunkwa	1	Rat	7		34	Cock
5		2	Ox	8		35	Dog
6		3	Tiger	9		36	Wild Boar
7		4	Hare	1840		37	Rat
8		5	Dragon	1		38	Ox
9		6	Snake	2		39	Tiger
1850		7	Horse	3		40	Hare

Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year	Year of our Lord	Japanese Period	Year of the Cycle	Name of the Year
1844	Hōkwa	41	Dragon	1857		54	Snake
5		42	Snake	8		55	Horse
6		43	Horse	9		56	Sheep
7		44	Sheep	1860	Wangen	57	Monkey
8	Kaiei	45	Monkey	1	Bunkin	58	Cock
9		46	Cock	2		59	Dog
1850		47	Dog	3		60	Wild Boar
1		48	Wild Boar	4	Genji	1	Rat
2		49	Rat	5	Kei ō	2	Ox
3		50	Ox	6		3	Tiger
4	Ansei	51	Tiger	7		4	Hare
5		52	Hare	1868	Meiji	5	Dragon
6		53	Dragon	1912	Taishō	49	Rat

The months also are associated with the names of the twelve animals as under —

January— <i>Tiger</i>	May— <i>Horse</i>	September— <i>Dog</i>
February— <i>Hare</i>	June— <i>Sheep or Goat</i>	October— <i>Wild Boar</i>
March— <i>Dragon</i>	July— <i>Monkey</i>	November— <i>Rat</i>
April— <i>Snake</i>	August— <i>Cock</i>	December— <i>Ox</i>

In his preface to the Sale Catalogue of his Collection of Works by Hiroshige (June 1909) Mr J S Happer made an announcement of great importance as to the possibility of identifying certain seals on the colour prints with the names of the years as given above. He has proved this to be the case and by this means a print can often be placed within a cycle of 12 years and when the cycle can be fixed from other evidence its date can be precisely ascertained.

芦原

1

芦清

2

芦田

3

芦田

4

芦田

5

銭三郎
助五郎

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梅田

7

梅田

8

梅田

9

梅田

10

梅田
三郎

11

梅田

12

一
梅田
三郎

13

東都
梅田

14

東都
梅田

15

梅田

16

梅田

17

五郎
梅田

18

梅田

19

梅田

20

五郎

21

梅田

22

梅田

23

梅田

24

梅田

25

廣國

26

李仕

27

李仕

28

李仕

29

李仕

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李仕

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李仕

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李仕

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北馬

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38

李仕

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春明

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李仕

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李仕

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47

李仕

48

李仕

49

李仕

50

溪橋

53

鳥居清峯

60

堀江春

63

國房

70

國貞

75

長壽寺
萬壽

54

清國

59

荷貞

64

萬壽寺
國春

67

一豐齋
國系

74

萬壽

53

清廣

58

清信
鳥居

63

國固

68

國久

73

乙開亭門
早小亭

52

釜川清晴

57

清六

62

國明

67

國久

72

美川
貞

51

衣久磨

56

鳥居清滿

61

國貞

66

國廣

71

國清

76

國飛

77

國丸

78

國政

79

國升

80

國儒

81

胡國儒

82

國直

83

國直政

84

香蝶國

85

國夏

86

國夏

87

國那

88

國那

89

國富

90

國一

91

國一

92

國安

93

國安

94

國安

95

國村政信

96

國村政信

97

國村

98

國村

99

國村

100

杉月

101

五重亭
貞房

106

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102

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101

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121

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| 春
親 | 春好 | 春
春曉 | 俊
然 | 春
生 |
| 126 | 127 | 128 | 129 | 130 |
| 春
扇 | 春陽
春子 | 春
章 | 春
生 | 春好
春人 |
| 131 | 132 | 133 | 134 | 135 |
| 春
山 | 春
亭 | 春
山 | 春
英 | 春
陽 |
| 136 | 137 | 138 | 139 | 140 |
| 春
山 | 春
龍 | 春
河 | 春
信 | 春
雪 |
| 141 | 142 | 143 | 144 | 145 |
| 春
山 | 春
山 | 春
山 | 春
信 | 春
雪 |
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豐國

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里國輝
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永理

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153

後妻多
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158

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梅園

163

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173

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174

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160

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165

豐長

170

芳永

175

芳翁

176

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177

芳如堂
周

178

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179

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180

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181

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182

錦園
芳謙

183

一兵齋
芳鑑

184

芳鑑

185

芳人
芳治

186

芳綢

187

芳唐

188

一兵齋
芳鑑

189

芳雪

190

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191

筆

192

圖

193

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194

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195

KEY TO REPRODUCTIONS OF SIGNATURES

NOTE.—The supplementary names are those in brackets that in larger type being the one by which the artist is generally known

Name	Number of Facsimile	Name	Number of Facsimile
ASHIHIRO	1	HARUNOBU (Suzuki)	23
ASHIKIYO	2	HIKOKUNI	24
ASHIKUNI	3	HIROKAGE	25
ASHIMARO	4	HIROKUNI	26
ASHITSURA	5	HIRONOBU	27
ASHIYUKI (Kigwado)	6	HIROSADA	28
BAIKOKU	7	HIROSHIGE (I)	29
BAISHU	8	HIROSHIGE (II) (by request)	30
BOGETSU	9	HIROSHIGE (I Ichu fusai)	31
CHIKAMARO	10	HIROSHIGE (I)	32
CHIKANOBU (Yoshu)	11	HOKKEI (Shun'osai)	33
CHOSO	12	HOKUBA	34
FUSATANE (Isshosai)	13	(Hokuba) TEISAI	53
GAKUTEI (Yedo)	14	HOKUCHO (Shun'osai)	36
GAKUTEI (Year of the Rabbit with seal)	15	HOKUGA	37
GEKKO	16	HOKUI	38
GEFFO	17	HOKUJU (Shotai)	39
GOE EI (Yeshi's pupil)	18	HOKUMIO (Sekikotei)	40
GOSHICHI (Hirukawa)	19	(Hokusai) SHUNRŌ	41
GYODAI	20	(Hokusai) HISHIKAWA	
GYOUIHIO	21	SŌRI	42
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HOKUSEI (Tohōsai) .	46	KUNIKAZU . . .	75
HOKUSHŪ (Shunkōsai)	47	KUNIKIYO . . .	76
HOKUSUI . . .	48	KUNIMARO . . .	77
HOKUTAI . . .	49	KUNIMARU . . .	78
HOKUYŌGI (Shunkōsai)	50	KUNIMASA . . .	79
IITSU ZEN HOKUSAI .	45	KUNIMASU . . .	80
KAZUSADA (Hishikawa)	51	KUNIMITSU . . .	81
KAGLTOSHI (Gokoter's pupil) . . .	52	(Kunimori) HARUMASA	
KASETSU . . .	53	KOCHŌYEN . . .	82
(Keisai) YEISEN . . .	54	KUNINAO . . .	83
KEISEI . . .	55	(Kunisada) TOYOKUNI	
KIKUMARO . . .	56	II (Kunisada, changed to) . . .	84
KIYOHARU (Hishikawa)	57	(Kunisada) TOYUKUNI	
KIYOHIRO . . .	58	(Kochōrō) . . .	85
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KIYOMINE (Torii)	60	KUNISADA II (Bai chorō) . . .	87
KIYOMITSU (Torii)	61	KUNISATO (Riūsen)	88
KIYONAGA . . .	62	KUNITERU (Issensai)	89
KIYONOBU (Torii)	63	KUNITOMI (Kwasentei)	90
KIYOSADA . . .	64	KUNITSUNA (Ichiransai)	91
KORIŪSAI . . .	65	KUNITSURU (Utagawa)	92
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KUNIAKI . . .	67	KUNYOSHI (Ichiyūsai)	94
KUNICHIKA . . .	68	KYŌSAI . . .	95
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NIHO	99	SHUNKIO (Katsu)	128
NOBUHIRO	100	SHUMMAN	129
RIUSEN	101	SHUNSEI	130
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SADAHARU (Hasegawa)	103	SHUNSHI (Seiyosai)	132
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SADANOBU (Hasegawa)	108	SHUNTEI	137
SADASHIGE (Utagawa)	109	SHUNTEI (Rio)	138
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SENCHO (Teisai)	114	TERUSHIGE (Katsu kawa)	143
SHIBAKUNI	115	TOMINOBU (Kwasentei)	144
SHIGEFUSA (Shige- haru's pupil)	116	TOMYUKI	145
SHIGEHARU (Riūsai)	117	TONAN	146
SHIGEHARU (Goku- ryutei)	118	TOSHIHIDE (by special order)	147
SHIGEMASA (Kitao)	119	TOSHIKATA (by special order)	148
SHIGENOBU (Nihi- mura)	120	TOSHINOBU (Okumura)	149
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UTAMARO	164	YOSHITSUNA	187
UTASHIGE	165	YOSHITSURU	188
YEIRI (Rekisenrei)	166	YOSHITSUYA (Ichi yei's)	189
YEISHI	167	YOSHIIYUKI	190
YEISHO	168	Gua—painted	191
YEIZAN (Kikugawa)	169	Fude—painted with brush	192
YENCHO	170	Dzu—composed drew	193
YOSHICHIKA	171	Utsusu—copied drew	194
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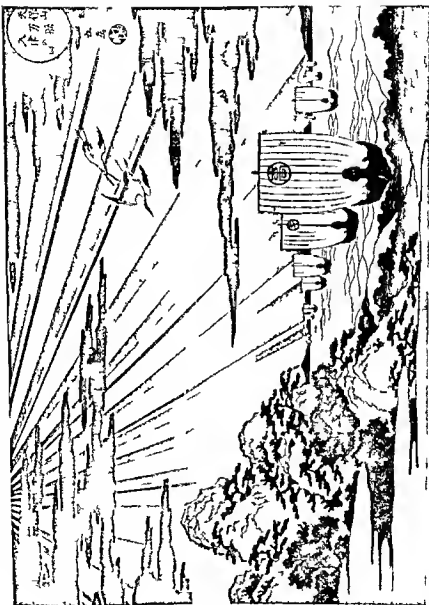
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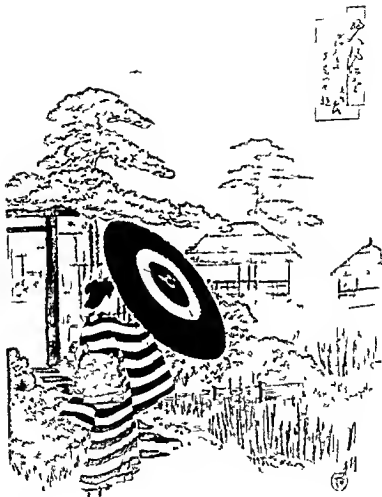
BUNCHO Ipp tsuai—Tamagiku of Nakamanyu with a view of the river at Mi neguri



Gakurri.—Sigitwari no Midru o mi Kiu Wa Sa, the Jy aneo and Chinese lovers of the
 for ch blossom. Suri 1910



GAKUTEI—Shi is entering Tempozan Harbour



CEKKO —Shobu a garden of Sweet flags

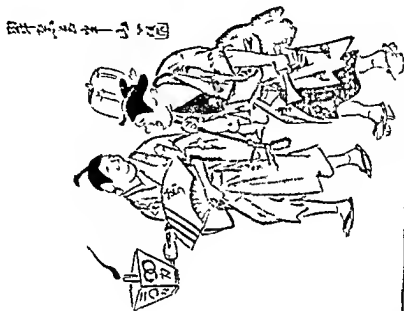


GOKEI —Kumurasaki of Tamava with a companion and lover on New Year's Day

PLATE VI.



GOSHOJI —Beauty of the Yoshiwara in time of cherry blossom.
Surimono



HANZAN — Street performers of *Niwaka* (a comic play)
Sarumono

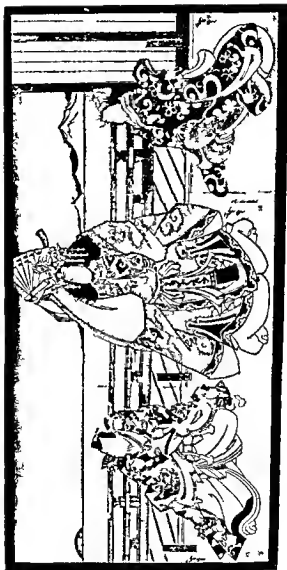
PLATE VIII



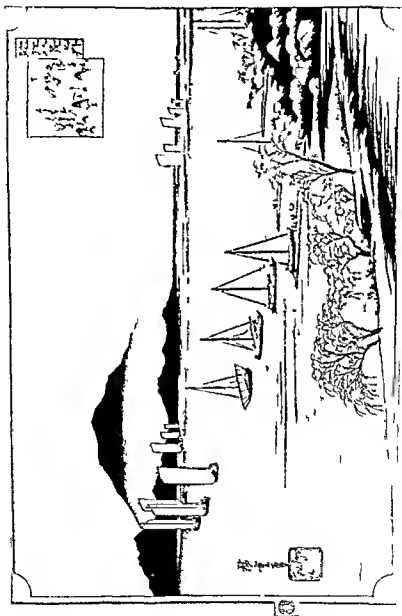
HARUNOBU — A courtesan and her maids make a snow dog



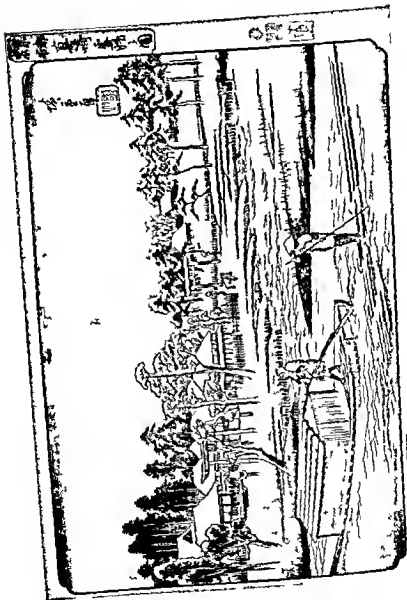
HARUNOBU — A beauty of the Yōmeigata and her attendants



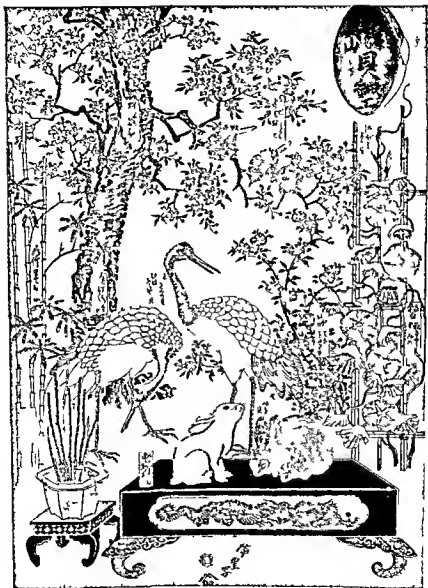
II ROSADA.—Theatr cal Scene Munemori K yomori and Tok va no ma



Hiroshima — Boats sailing home from Yatsue



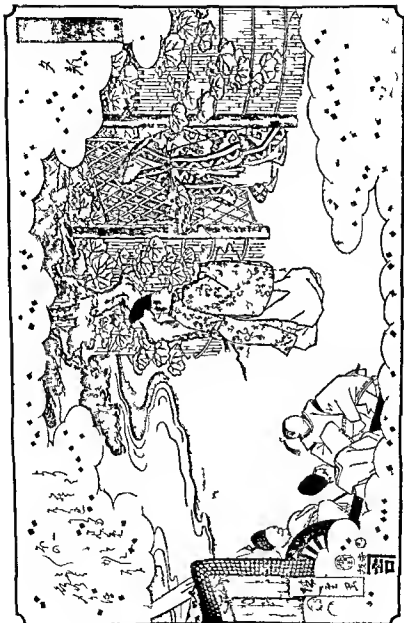
Hisos cu.—The Si nio Temple of M'wah Ye lo n snow



HIROSHICE — Specimen sheet made for a dealer in shell work.



HIROSHIGE Eagle and Snow From the Hundred Views of Yedo



HIROSHIGE — Illustration to the story of Prince Genji
(Chap IV *Yûgiso*)

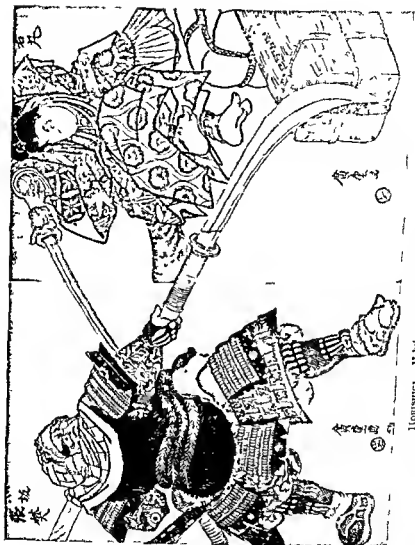
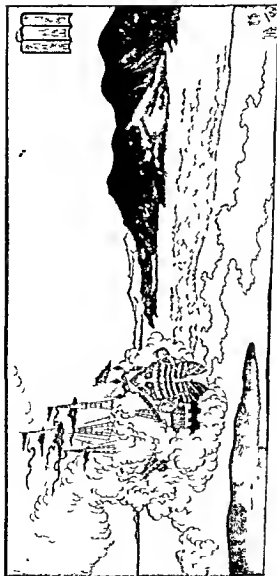


Illustration.—Ushikawa maru fighting with Kumazake Chōha.

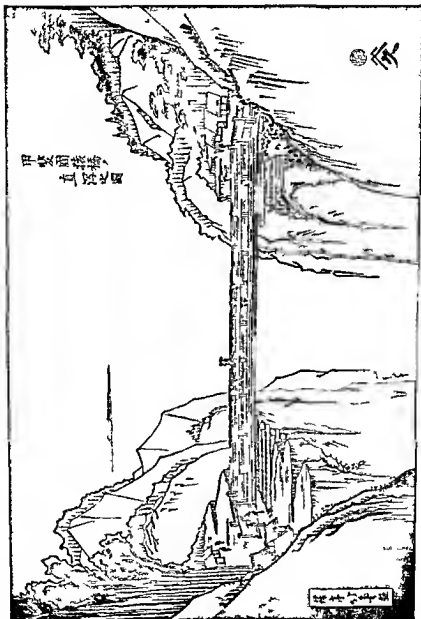
PLATE XVII.



HOKKEI —Feeding a Yamato or Salt Dragon.
Surimono



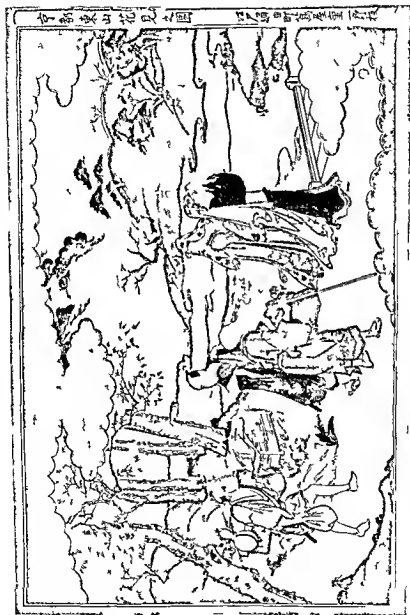
Портъ — въведеніе въ гавань Навиыма, съ европейскою кораблемъ салуя.



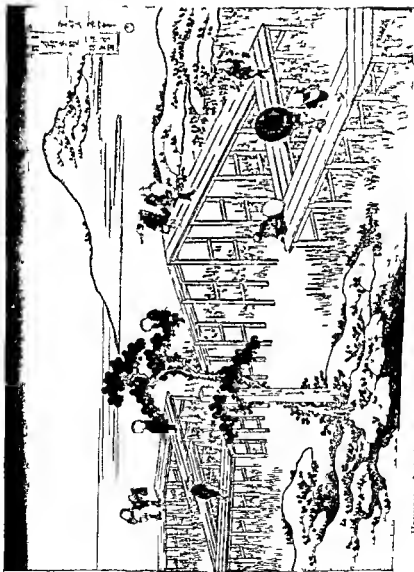
II KOUJU S OREI The Sar bash (Monl ey br dge) in Kosh Prov ncc



HOKUSAI—Sakaya Village on the Sumida River No. 46 of the Views of Mount Fuji



HOKUSAI — Picnic in the season of Cherry Blossom at Higashiyama Kyoto



HOKUSAI—Yatsuba, hi in Mikawa Province One of the pictures of famous places

PLATE XXIII.



HOKUSAI—Kingfisher Iris and Pink



Hokuse —T e Acto Nakamura n t e play Hyakusj o Yasaku



HIKUBA ARO — Portrait of Aimate of the Kado yebi ya engage in the Tea Ceremony



Kiyomine—Woman playing the Tsudzum



KIYOMITSU II (KIYOMITSU) — Singing girl



ACTOR. I—The actor Bando Hikosaburo in the character of Shinoda no Kotaro



KIYONAGA—Portrait of Segawa of Matsubaya





KORIUSAI — The famous beauty Muntayu with attendants playing the Surogoku Game



KORTUSAI—Crow and Heron in snow typifying the contrast between black and white. *S. r. nono*



KORISAI —Portrait of Hanaoka of Ogiwa with attendants



KUMIHISA — The actor Bando Mitsugoro in character



KUNIMASA —The actors Sawamura Sôjuro and Segawa Kikusaburô in character





KUNISADA — Portrait of Kōmurasaki of Kado tama ya



KUN SADA—One of the vi 3 of the Toka do



新川團花
Ichikawa Danzō



KU TYOSH The actor Ichikawa Danzō in the part of Sato Masaki o
I ato I omasa



KUNIYOSHI — Hashiwaden Omi Hadesu killing the Korean tiger which had carried off his daughter Original drawing for an unpublished colour print

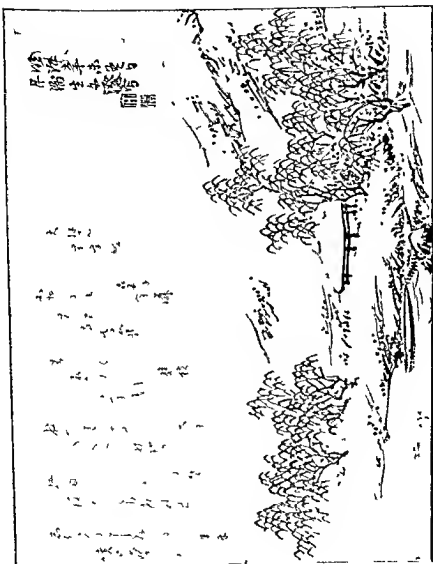


I UN YOSHII.—Caricatures muting sketches scribbled on a wall





MASANODI K. tao—A visitor with a gai ha and attendant on the veran lah of a tea house



Niinö—Landscape in snow
CUTTING-EDGE

堅
落
田
碓



SADANORU — Will leave abtng at Katak From the Light Views of Lake Biwa



SADANOB —The actor Nakamura Uta emon dressing for the part of Iono Moronao



SENCHŌ TE SA —M tsusode of Otsariya



SUGEHARU Riunai—The actor Nakanura Utavemon performing the Lion Dance *S r tano*



SH GENOBU Yadaawa—A Beauty of the Yoshiwara S r n o n o



SHUKU —Singing girl.



SHUNCHŌ —Theatrical scene with Musicians



SHIYUNO —Portrait of Hanao, a beauty of the Yoshiwara.

PLATE LI



SHUUKO — A Temple dance.





SHUNSEN—Jo and I ha the Spants of the I ne tree

PLATE LVIII



SHUNSHŌ.—A Temple dance.



SHUNSHO — Women rearing silkworms



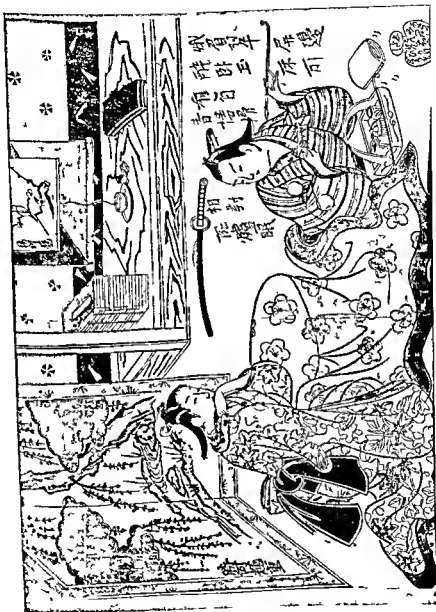
SHUNYEL—Asah na Saburō
wrestling w th Soga Gorō



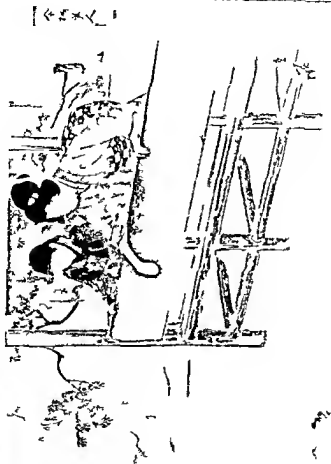
S UNZAN — Scene at the gate of the Temple of Asakusa



TAITÔ —Carp



TERUSHIGE — Man and woman warming themselves under a Kotatsu
(Coloured by hand)





TOSHINOBU OKUMOTO — Traveller led by a woman as a
gu de (Lacquer Print)



TOYOHARU — The arrest of Marubashi Chōya

PLATE LXVII



FOYOHRO — NARAHURA crossing the Tamagawa.



TOYOHISA — Portrait of Somekawa of Matsubara.



TOYOKUNI I — A noble youth with female attendants visiting a temple



TOYOKUNI I.—Iwai Humesaburō in the part of the murderer's wife of Ume no Yoshiteru



TOYOKUNI I — Theatrical scene Totoki Denshichu fighting with his father's murderer



ICUDAKI (K. 11) — The Iwami-gawa (river) by night



TOYOKUNI (Gosotei signed Toyoshige)—The actor Iwano Kumesaburō as the Lady Akoya





風呂後の女

一冊

I TAMARO —Women after a bath



UTAMARO — Portrait of Yezo-ot of the Mata-baya a famous beauty



UTAMARO — Women making colour prints



YEIRI — The house of a noble with ladies looking through a screen



YEISEN, KESAI.—Kutsulake Loaded oxen in rain One of the "Sixty-nine views of the Kiso Kaidō."



YOSHINO HEISAT — A beauty of the Yoshiwara



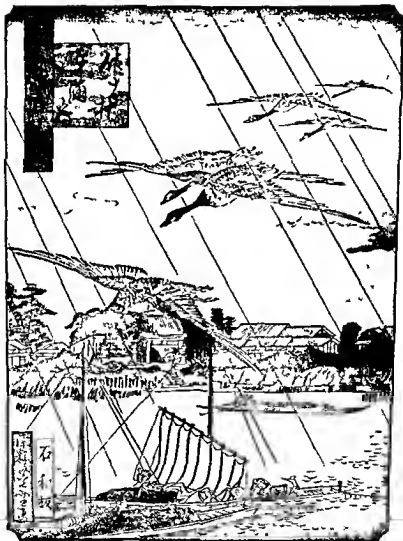
YEISHI —S ene from the story of Prince Genji represented by women



Y EISHO — Y es o o a woman of the Matsuba House in the Yoshiwara



YEIZAN.—Singing-girls on a balcony.



YOSHIYUKI — View near Osaka

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